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THE WOMEN'S

MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 22. AUGUST, 1908. NUMBER 1

Why Should Industrial Missions Be Maintained?

BY KATE A. HILL, SANGLA HILL, PUNJAB.

From the Grenfell Calendar:—"Blessed are they that teach the dignity of labor, for they shall regenerate the earth." Herbert A. Jamp.

IT is the conviction of leaders of education in India that the technical training of students has been neglected and that the courses in the schools must be made more practical. For a man to think he is educated when he is not produces a race of political agitators. India is now suffering from a class of this kind. It is well known that the great majority of agitators in the unrest of India are men whose heads have been educated but whose hands are idle.

The Gospel develops all that is best in man, and should be so presented as to bring them to a realization of their needs and arouse higher aspiration. Thus it tends to transform their material as well as their spiritual life—inspiring them with a desire to employ all their energies in right aspirations that will develop their Christian character and better their temporal condition.

Many of the converts are from the lowest and poorest classes, without land or any inherited trade or anything they can call their own—the hewers of wood and the drawers of water—with little prospect, unless a helping hand is extended to them, of being anything better. The children are gathered into schools and educated but unless fit to become teachers or preachers are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helped by their education for adapting themselves to the sphere in which they were born. Why elevate the ideals of a people and provide nothing for their realization? This only makes them discontented and being unable to progress they are liable to fall back into the old heathen life.

When people are converted they have better tastes and higher ideals which need to be encouraged, directed and developed. The heathen is happy in his nakedness but once converted he begins to wear clothes; then he can no longer sit on mud floors, but needs stools and beds. Thus his necessary needs are increased and his earning capacity must also be increased else he becomes a debtor and a reproach to the Christian community.

As carpenters, printers, blacksmiths, masons, shoemakers, weavers etc. they can earn a comfortable living and open centers for training others and giving them employment. An immediate improve-

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ment in social condition would follow. Contributions to church and school would be increased. This would thus help to solve the question of self supporting churches. No religion can be said to be firmly established until its followers be found in all the trades and professions. This industrial training may be given in technical schools which are being established by most missions. It may be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland in connection with the Basle Mission, India. From the net earnings of the various industries of this mission, the syndicate receives a remunerative dividend, after first devoting a liberal sum to the Board.

The object of all industrial missions or schools is to train and employ for a reasonable time, Christians, thus putting them in the way of becoming self supporting and afterward independent. The helpless condition in which a Christian convert in India finds himself produces the need. The trades are conducted on caste lines. There is a demand for Christian tradesmen.

Industrial Missions are Valuable

1. As a practical argument in favor of Christianity by exhibiting effects and benefits of Christian civilization. This is especially true in such fields as our Sudan mission.

The heathen is now satisfied with his religion and his wives and his mode of living, why should he change? Show him how Christians are trained to build houses, make furniture and to increase the productive power of the land and he will become less satisfied with himself and more disposed to acknowledge the superiority of the Christian religion.

2. To furnish motives and means for converts to lift themselves out of heathen environment and to develop in them habits of industry and economy. The educational and evangelistic form of missionary touches the soul. It does not directly furnish means to stimulate and develop industry but leaves him for

A ROW OF COTTAGES IN OUR INDUSTRIAL HOME, PASRUR.

most part in his old life and environment.

3. To develop the best Christian character. Useful employment very materially helps to steady and strengthen Christianity among heathen people; while idleness tends to poverty and degradation.

4. To enable native churches the more speedily to become self-supporting.

How to make the church self supporting has cost not a little thought and anxiety to the Foreign Mission Boards from the beginning and has not been successfully solved. Teach converts to make the best use of their possibilities and they will not only develop their own resources but will be enabled to help evangelize their neighbors.

5. To raise up and send forth preachers and teachers who will work with their hands. Paul, the tent maker, often found his trade useful while going about preaching the Gospel. Every mission field needs those who will not only preach on the Sabbath but who will show the people how to live useful, industrious lives and to work with their hands. Thus by training the head, heart and hand, men and women shall be lifted up to the highest Christian manhood and womanhood.

Our Missionary Societies

Have They Given Sufficient Attention to the Establishment and Support of Industrial Missions?

By NANNIE J. SPENCER, Lyallpur, India.

THIS is not exactly an easy question to answer. I know nothing of what has been done with respect to Industrial Missions in Egypt and the Sudan. I am reminded of the question asked the man who demanded that his inquiry should be answered by 'Yes' or 'No.' "Have you stopped beating your wife?" If I say "Yes, we have in India in proportion to the needs of other work, done enough for industrial mission;" the Superintendents of the Industrial Homes will ask if we didn't mean the recommendations made last annual meeting for providing more equipment for the industrial work in order that it may become more profitable financially and otherwise. If, on the contrary, I say "No," that means to criticise the policy and methods of our mission, and personally I firmly believe that the founders and elders of our mission have all along been wonderfully wise in using all that they had to work with.

The industrial work in our mission began in the early years when Mr. James Gordon, father of Miss E. M. Gordon, now of our India Mission, came out as a lay missionary. The manufacture of soap, candles and like products was undertaken. The missionary on arrival is impressed with the evident need of cleanliness and light, so it is not surprising that an early effort was made to begin to supply these needs. The manufacture of soap, we are told, was the condition which made it possible for the missionaries in Madagascar to remain until they had prepared their theological students to begin evangelistic and pastoral work. The queen saw no need of Greek and Hebrew being taught in her dominions, but if the missionaries would make soap she would graciously permit them to stay a little longer. Needless to say the challenge was accepted. However the manufacture of soap by our mission was eventually, for wise reasons no doubt, discontinued.

The care of a number of famine orphans always brings the question of industrial missions to the front. These

helpless ones have no parents to set them up in business. As the mission stands *in loco parentis* to them it must teach them to earn their own bread. The various famines since 1897 have forced a consideration of the relation of the missionary to industrial enterprises. The unprecedented ravages made by plague and other epidemics in the ranks of laborers make it necessary to economize and direct what labor there is left. How is the conquest of famine in India to be effected? How increase the earning and saving power of the community so that in case of failure of the rains for a season there need not be actual distress? Is it the duty of the church or the missionary to provide work at a living wage for each member? Are there any principles discoverable which may guide in answering these questions? How much do we owe the Christians or our neighors because we have an industrial training which they have not? Have we the right to say to those wishing to become followers of Christ, "You will probably lose all you have," no father's inheritance can come to the renegade who turns Christian, "but if you seek first the Kingdom of God and His righteousness all necessary things will be added to you," without giving help toward providing the daily necessities. A Christian of the higher castes does usually on baptism lose literally all that he has. A Mohammedan Maulvie has just now been with us who lost inheritance, brothers, relatives, friends, wife, on his being baptized a year ago. His education in his own religion is thorough, but Christians do not give to a Maulive because he can repeat the whole Koran from memory.

A Brahmin fakir also was once in our home, for a few days No one worships the Brahmin who has become a Christian or gives him large fees for performing the duties of the family priest on auspicious occasions. This was a clever lad, hungry for knowledge. He learned weaving, the trade of a very low caste. He washed the dishes of the missionary, who taught him, breaking more than a fair share of them. Certainly we can't imagine what it is to a proud Brahmin to do such work. The group of Mohammedan fakirs whom we teach and who attend our own church in Lyallpur have never bean taught to work. They say they eat when they have bread but that is not every day. Some of these holy men, Maulvies, Brahmins, fakirs are susceptible to Christianity, especially those who have been honestly searching for the truth Some are inquring and when they become convinced that Christianity is the truth, some of them will ask for baptism. How can they abide in the calling wherein they were called? The Hindus count it no honor to support the Brahmin who has become a follower of the meek and lowly Saviour. The Mohamedans give no flour to the devotees who sing the praises of Christ, rather than of Mohammed. Where is their daily bread to come from? These are every day questions. The low castes who were scavengers also have difficulty. Last week I heard of a neighboring village where all the Chuhras have become Christians and now refuse to do the unclean work which those of the caste into which they were born have always done. For instance, they will not "defile" themselves by removing the carcass of a dead animal. The land owners are in actual distress for the lack of such service and make it hard for the Christians who have become too big feeling to do their hereditary work! The customs of living of the vast multitudes of India are based on the existence of a caste who will do work considered so defiling that the very presence of those who do it is an offense to others. A strike of these people brings indescribe discomfort and worse. Shall our Christians be compelled to keep their boys and girls doing such work as prevents their associating with Christians of any other caste? Shall they send a girl to the boarding school in Sialkot and then marry her to a boy whose mother sends her out to sweep the streets and clean the closets of houses in the

city, as we may see any day in Lyallpur? This work itself has almost invariably a degrading influence on those who do it in this country but worse than that is the temptations an unprotected young woman is subjected to in thus going about the public streets in a city where only those women are respected who live in seclusion.

Do we wish our Christians to remain sweepers? Our *munshi* (language

A HINDUSTAN TEACHER.

teacher) of the caste next the Brahmin says that the celebration of the Lord's Supper is all that keeps him back from becoming a Christian. Eating and drinking with those esteemed polluted, may not be so hard for a democratic American, though I think I have seen a triumph of grace even among them with regard to this very matter; but it is harder than we can conceive for others proud of their untarnished caste. Peter can sympathize with them, but some of them have not yet had his vision.

Industrial training for the famine orphans has been provided for in a way. The Superintendent will tell you that a more liberal equipment would give both better outputs and profits. At present there are a very few boys not orphans who have the benefit of the industrial training. Has sufficient attention been paid to the teaching of trades to boys who seem worthy of something better than hereditary serfhood? The artisans in our Christian village are heathen or Mohammedan. Will it be a complete Christian village until the carpenter, blacksmith, shoemaker, tailor and shopkeeper, to say nothing of the barber are all Christians?

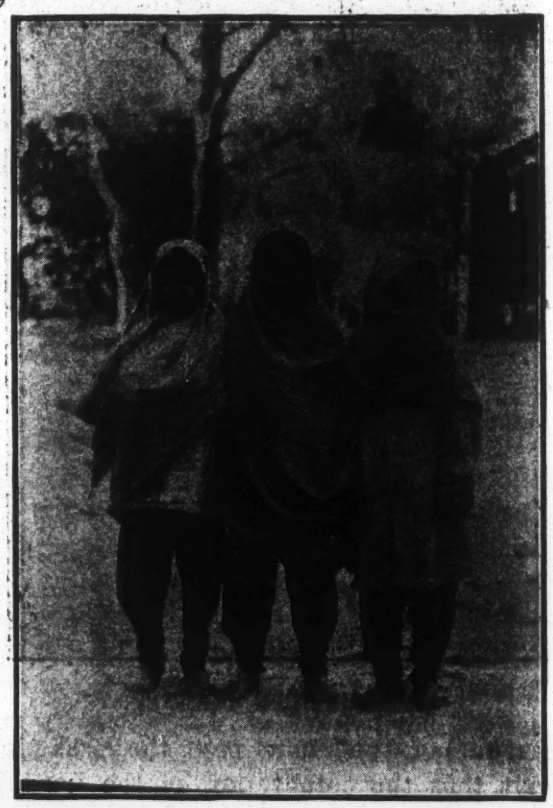
The girls will be married, but sometimes their husbands die, leaving them to provide for the family. Sometimes he is no good, and if the wife can not do something to provide bread for the family they are often hungry. We have been given plain sewing to such a one who must keep her children in her home, so can do work only at home. Women trained by American mothers in most United Presbyterian homes know something of the domestic arts but even poor people here often hire their clothes made and washed. A need we have not met as a mission is that of a home where the "waifs and strays." of respectable womenkind might find a safe home and learn to make their own living. The Christian church should care for her own widows. Possibly they are usually cared for in some way or other, but last winter we were impressed by the fact that in a very large number of villages we visited, some widow would ask us to allow her to come to live with us. These were apparently all respectable women, Hindus and Mohammedans, with no friends, dependent on the charity of the village landowner. There is always the danger when unprotected that they may not remain respectable. If there was a home where they could be taken in and taught some way by which they could earn their own bread. I doubt not many of them learning of Christ would find in Him the Friend of the friendless.

Now what do you think? Have we done enough in the line of industrial missions? The Superintendent of the Girls' Industrial Home could teach more work if she had another lady associated with her for the Bible teaching and personal influence that has by God's blessing transformed her girls from the distressing state in which they came, to good Christians. The Superintendent has gone beyond her strength and is ordered away from work for the summer. Should there have been another lady associated with her before she quite broke down? It is easy to say "Yes" but who could have been spared? Other departments of work need assistance as it is. Is this work more important than going to the hundreds of women in the villages or those "behind the curtain" in the city Zenanas? Where is the need the greatest? Should first things be put first? Should time and money be spent on that which perishes or on that which remains? Is it better to let the Christians struggle along as best they can while we go to those who have not heard? Is it better to leave them lowly and despised or train them so that they may become a power and influence in the community. We have a "Christian Boots and Shoes Factory" in Lyallpur. Shall we cultivate more carefully a few acres or spread our efforts over a great many? Shall we nurture tenderly a few sheep or bring many more into the fold? Some of these questions are being answered by Providence. We can not choose whether they will become Christians or not. Thank God, even the feebleness of our efforts cannot keep back a multitude every year and they must be taught who the Saviour is and what He has done for them, even at the expense of other very fascinating and profitable work. I would put the question to you: Are you supporting the mission work as you should in face of the great opportunity there is now to bring the multitudes to confess Christ? And are we carrying out your wishes as to the teaching and training of those who are coming in?

I have not answered the question, have I? It might be debated.

Affirmative—Yes, the mission from the beginning has established and maintained industrial work in so far as it has been desirable. At the present time there are industrial homes one each for boys and girls, each taking the time of a missionary.

The missionary should not "serve tables" but devote himself to prayer and the service of the Word. The opportunities for evangelistic work are so marvelous as to overshadow everything else. Save the souls of the multitudes and let them earn their living as best they can. High caste converts can be given work as evangelists, teachers or Bible women. Low caste can be Christians even though they do sweepers' work. High caste Christians even should count them as brethren and sisters in Christ. Missionaries should



The Girls of Our Industrial Home, Pasrur.

know no caste and should not respect the prejudices of caste people.

Negative—If the missionary does not "serve tables" he must see that some good deacons are appointed that the widows be not neglected. All high caste converts, even those who can read are not fitted to be evangelists or Christian teachers. Employing them all by the mission provokes the slur that they become Christians for the sake of getting service.

As to the low caste Christians, Ps. 113 says that the poor are raised up out of the dust and from the dunghill to be set with the princes. It isn't reasonable to suppose that they can be thus seated till the basket of manure is taken from their heads and the broom from their hands. Those who have never done this dirty work are respected as others are not. It is really more the work than the caste. Arable land is limited, but a great deal of the exports of India are of raw materials which can and should be manufactured at home. The Christian community being most enlightened and best educated should be the leaders in this taking up of manufactures and this is the only solution of the question how to prevent the ever recurring famines. It is not enough to baptize people; they must be built up into a church which must be self-supporting and self propagating, before the missionary and foreign funds can be withdrawn for the evangelization of the heathen.

Do Industrial Missions Lead to Self-support and What Dangers are to be Avoided In Their Establishment?

By Rev. Osborne Crowe, Gujranwala, Punjab, India, Manager of Boys' Industrial Home.

Do Industrial Missions Lead to Self Support?

IN reply to the above question I would say "YES" without hesitation, but this affirmative does need to be qualified. Industrial Missions will assuredly lead to self-support when they are not misnomers. A mission must be a teacher or its work will be a failure. We can can only reach the people as we teach them. An Industrial Mission must teach industry, and where industry is taught and becomes prevalent the spirit of self reliance supplants that of dependence upon others. The two great needs of our Indian Christians today are: first, holiness of life, and second, not only that they should learn "that the laborer is worthy of his hire," but also that no hire, no wage, no (Guzara) or living is obtainable aside from labor. As the prosperity of any country depends upon the industry of its people, so does self-support in the mission field depend upon the industry and thriftiness of the native church adherents. The two great obstacles to self-support in the India mission field are: first, a lack of desire to become independent, and second on account of the extreme poverty of the people, lack of ability to be so. The above question then is answered if Industrial training will remove these two deplorable conditions. Industrial training I feel assured will not only lessen these two hindrances, but will eventually eradicate them completely. Indian society is in a transition stage. College graduates are multiplying much more rapidly than openings are available for them, but the opposite is true of the artisan class. The day has arrived in India when a good artisan is in demand in every city and village community and can earn not only a competent wage, but a very comfort-

able living throughout India. A grave problem before us today is to find suitable employment for our native Christians. This question derives special force from the fact that the large majority of our converts come from the lower strata of society. It is neither possible nor desirable that they should continue to earn their livelihood as their parents did. We desire to see them placed in lines of employment and industry that are not only respectable, but that also yield a lucrative or at least a comfortable means of subsistence. In their former condition they were practically to all intents and purposes slaves. Mission work among them, primary and high school education has made them a sort of parasite dependent upon Mission support. Their former condition is largely accountable for their lack of desire to become independent and mere education alone neither eradicates this lack of desire nor removes the hindrances that keep them in poverty.

Hitherto education has been the exclusive birthright of the "upper classes" and any species of manual labor among them has been held in popular and perpetual contempt of Indian society, and in the same way trades have been the exclusive right of their own particular caste in society. A trade passes from the father to the son in the same way that property does, and none are admitted, or at least very few, from other castes to learn. It may thus be easily understood how our native Christians are debarred from receiving industrial training or entering upon industrial work. A Mohammedan carpenter will not teach a Christian to be a carpenter, nor a Hindu banker teach a Christian boy to be a banker; because they regard these things as their exclusive rights that should be kept for their own children. No, to do this would be taking the bread from their children's mouths to give it to the dogs. To any one who knows the conditions of Indian society here it is easy to understand how Industral education helps to self-support. With it the old Indian adage must vanish, that "The one who can read must be served by the one who labors with his hands." A man's place or position in any society is largely dependent upon his income, and when with his hands he can acquire an adequate income he will be as well received as the one who earns it by his brain alone. Industrial training puts a fibre into the character that book education alone cannot or does not do. It is constructive in its nature and independence comes as a result of doing things for one's self. By Industrial training the lack of desire for independence is removed and an ardent desire for independence is created; and this also furnishes the ability to earn a competent wage and this is one solution at least (and I am not sure but the only one) of the real poverty of the native church of India. In India today plenty of men who have passed their "Entrance Examination" may be employed at a salary of Rs 12 and upwards per mensem, but a mason, blacksmith, or carpenter can easily command a monthly salary of Rs 20, 25, 30 or even more. In fact an inferior workman in any of the above mentioned trades can easily demand a monthly salary of Rs 20—think of it, more than a man who has passed his entrance examination. Some may ask, if the native Christians do receive Industrial training, are the ways open for them to exercise their gifts in these lines? To this I would say that there are no difficulties along this line whatever. A Christian artisan will be readily employed and respected any place; unless indeed he be a workman of whom we are ashamed, ashamed of morally, etc.

As outcasts and dependents our converts come to us, and without assistance in some way they can very rarely develop those higher Christian virtues which we so greatly desire for them, and until they have education and Industrial training they can never become a self-respecting and respected body, nor a self-supporting

church or Christian community. Beggars or dependents are of no profit or help to the church in the West; then how can the church in the East thrive until the beggars are made wage earners and the dependents made independents. Yes, independent of any help aside from that which their own brains and hands furnish.

Dangers to Be Avoided

In regard to the second part of this topic I would say that there are dangers to be avoided. I would say that one danger to be avoided is a recognition of this truth that an Industrial Mission or an Industrial Institution should not have for its chief end and aim a financial object. From the beginning I think it should be remembered that it is for training, the training of those who enter, the training to use the mind and hands. This is the object and not a financial one. It is not a business enterprise, but a mission. When the financial aim is made the chief object I believe it may succeed in that way, but will fail as a mission.

Another thing I would say is that the Industrial training should be adapted to the country or community where ever it may be established. Farming, gardening etc. should be taught to country communities and the other various crafts to city communities. The product should be according to the demands of the people which environ it. An expensive plant and elaborate equipment in the way of expensive machinery should generally be avoided. The danger is that the machines would do the work that the students ought to be doing and thus getting the training that would better fit them for their life's work. As our other schools are for teaching, so also, should our Industrial Institutions be especially for this end.

The Mela at Katas.

No name accompanied this interesting article. It is from one of our Missionaries in India.—Eds.

STRETCHING northeast and southwest, parallel to the Jhelum river on its right side, and running through a large part of the Jhelum District, is what is termed the Salt Range of mountains—called so because it furnishes a large amount of splendid rock salt. The deposits of this material found in it are said to be the largest in the world, and as the Government claims the monopoly of its ownership, as it does of all other mineral productions, this commodity forms one of the chief sources of the public revenue. Pind Dadan Khan, on the river, recently appointed the center of Mission District, is only a few miles distant from Khewra, where the Mayo Salt Mines are located. A visit to these wonderful mines is one of the most interesting sights which a traveller can obtain within the limits of our field and has few parallels anywhere on the earth.

Sixteen miles north of Pind Dadan Khan, in the elevated land of the Salt Range, about 2000 feet above sea level, is located the sacred fountain of Katas. This is said to have been formed from the tears of the great god Shiv when he lost his wife, Sati, and is esteemed by Hindus one of the holiest places in India. It is referred to in the Mahabharat as the "Eye of the World," and a pilgrimage to it is considered equal in virtue to a trip to Hardwar or Benares. Every year a mela* is held here in the early part of April and pilgrims come to it from far and near. A similar mela is also simultaneously held by the Mohammedans at the shrine of Saidana Shah, which is only a mile or two distant from the sacred fountain. Mammon, too, has its devotees, who utilize the occasion for the display and sale of horses, cattle, and other animals, as well as for food, sweetmeats and other refreshments. Hence the number of people collected for different purposes—religious

*Mela—fair or festival. A large gathering of people

and secular—at this point, has been frequently estimated at 100,000.

As might be supposed, therefore, Christians take advantage of the opportunity thus offered for the dissemination of divine truth. Almost every year some of our people have gone there to preach and distribute publications. And this year their success in this work was considered quite extraordinary. There was an "open door" and there were also "many adversaries," the usual concomitants of an effective campaign. About 350 copies of the gospel and 500 other books and pamphlets were sold, while leaflets (a great multitude) were given out gratis to those who wanted them. A number of persons declared themselves to be inquirers and several said they were ready to be baptized. This outcome we feel to be the result of earnest prayer, and our continued supplication is that the bread thus "cast upon the waters" may "return" even before "many days." The three Indian young men who represented us at the mela regretted very much that other helpers, and especially missionaries, had not been present with them during their seed sowing. They think that if hundreds of Christian laborers could have made a united, systematic effort to spread the gospel the results would have been simply marvelous. But what can we do with so few hands, and with these hands so full of multifarious duties?

The Use of Charms in India

A writer in a book printed for the Panjab Religious Book Society says: "Sorcery and house practices there were in India at all times. Witchcraft is blended with every sphere of thought and activity. Even witchcraft is part of the religion. It has penetrated and has become intimately blended with the holiest Vedic rites. Among the aboriginal tribes of India (who now form the bulk of the low caste) all disease in men or animals are attributed to one of two causes—the anger of some evil spirit, who has to be appeased or to the spell of some witch or sorcerer, who shou'd be destroyed or driven out of the land. In the latter case a witch finder is employed to divine who has cast the spell, and various modes of divination are resorted to. In former times the person denounced and all his family were put to death in the belief that witches breed witches. All is now changed. "The witch now," says Sir Alfred Lyall, "lives under laws which, instead of condemning him, interfere actively to protect him from molestation." The belief in witchcraft still pervades all classes in India. In the charms, plants are frequently employed. They do not exert a medicinal influence; but from illusory analogies, are supposed to have peculiar powers. A creeping plant which binds a tree is supposed to be able to cure broken bones; another which has strong deep roots must be able to make hair grow. Charms are of two kinds—"to preserve from harm and to cause harm." There are charms to cure disease. The following is the charm for a cough:

"Rapidly as the fancy flies forth with
conceptions of the mind,
So following the fancy's flight, O Cough,
flee rapidly away.
Rapidly as the arrow flies away with
keenly sharpened point,
So swiftly fly away, O Cough, over the
region of the earth!
Rapidly as the beams of light, the rays of
Surya fly away,
So Cough! fly rapidly away over the
current of the sea."

There are charms for broken bones, fever, consumption, headache and even leprosy. There are charms against evil omens, against demons and also charms to make a cow love her calf—but why multiply? One of the inconsistencies of the religion of charms is that there is a charm for the destruction of vermin and at the same time the orthodox Hindu will not kill vermin. He might in this way kill some of his ancestors.

E. Josephine Martin.

Foreign News Budget.

India.

Pathankot, April 25, '08.

It is getting so warm that one's first inclination is to speak of the weather. Many of us mothers are preparing to take our little ones away from the heat to some cool hill station. We cannot be too thankful that all the parts of our Mission are within reasonable easy reach of the mountains, for the children soon begin to droop in the extreme heat of the plains. The hill stations of Simla, Mussoorie Dharmsala, Dalhousie and Murree are beautiful in scenery and healthful in climate, but the separation of families which the hot weather involves, takes the keen edge off much of the enjoyment one would otherwise find in these mountain retreats. However, it is a time of gladness in every family, when the husbands and fathers too can escape the heat for even one month and join their families for a rest. Yet even when one feels like Peter, that such times and places tempt one to think of making tabernacles to remain in, we can't forget the Satan-oppressed and devil-vexed throngs, down at the base, calling for help, calling us away from the beautiful cloud land, and reflection upon God's power in nature, to the less serene but not less blessed tasks below.

The spring wheat harvest has begun, and the *changar* people are coming down the hills to engage in this work. These people are called khana-ba-dosh, which means that they live a sort of nomadic life. Anywhere along the road and in the fields, one can see little companies of them encamped, sometimes under a rudely built thatch, but oftener under the open sky. They are a very industrious class, moving from place to place, where any work is to be had, meantime selling or trading their cattle. The free, outdoor life makes the women as strong as the men, and they work all day in the fields with their husbands. Their part is to glean behind the reapers, and sift out the chaff in the wind. They are entitled to their gleanings, and in addition their husbands are paid each evening by being allowed to take away a large sheaf as each can lift and put on his head. The women of course after their day's labor must milk and cook the evening meal. Their cooking operations would certainly interest Mrs. Rorer. The children gather twigs or other material for fire, the women fetch the cleanest water that is at hand, and untying some wheat flour or cornmeal from the corner of a sheet, they knead a heavy unleavened dough, which a little later they form into small round balls, as large as tennis balls, and when the fire is ready, they pat these into evenly thin cakes as large as a dinner plate, and cook them on a sheet iron plate above the coals. As they are taken from the fire they are piled up to await the mealtime. This is the sort of bread eaten largely by all classes in the Panjab, and when well made, it is very palatable, but not too digestible at least to the novice.

There are so many ways and habits of these people to remind one of the people of the Bible. Indeed, in point of customs and manner of life, the Bible is just the book, in its entirety, and the only book that can ever become God's message to the people of the East. And we look and pray for the day it will be such to them.

Elizabeth H. Nesbitt.

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Sialkot, April, 1908.

The W. M. S. (Presbyterial) of Sialkot Presbytery met in Pasrur last week. Besides the delegates some dozen or more babies attended the meeting and insisted on being heard, despite all the efforts of the President and others to call them to order.

A kid—a real kid, not a slangy one—and a dog also came in to the church and had to be chased out more than once. But these things excited very little notice and the business went on in spite of them.

To me the most interesting part of all was the way the Indian Christian women are beginning to take part in these meetings, and more particularly to carry

them on in the villages. Two or three reports were given of societies formed in the villages by village women. No Miss Sahiba attends them and they have just themselves to depend on for conduct of the meetings and also for contributions. These village women have gone ahead of their city sisters for so far as I know not one of the latter has ever started a missionary society, or even kept it alive after it has been started by the missionaries. To be sure these village societies are not run on strict Parliamentary rules; they have made a beginning however, and as one woman said in closing her report: "They have at least learned to sit and stand."

A paper was read on the twenty-five years of the W. G. M. S. attempting to give the women some idea of how the work began, and how it has grown. But from the report of one delegate to her society, which the writer heard read, I fear they did not get much idea of the subject as treated.

Elizabeth McCahon.

Our Indian Mission field is divided into four Presbyteries. The one farthest to the north is the Rawal Pindi Presbytery. The Ladies' Missionary Association of this Presbytery held its annual meeting in Rawal Pindi on April 14 and 15. As there are but two congregations, Jhelum and Rawal Pindi, in this Presbytery we were few in number, but with a fair attendance by the members of Rawal Pindi congregation and some visitors it was a very encouraging little assemblage that faced us as we met in one of the rooms of Gordon Mission college to transact the business of the Association. Tuesday and Wednesday evenings the meetings were open for all who wished to come. On the evening of the 14th the meeting was opened with the president, Miss Ella Gordon in the chair. After devotional exercises and an address of welcome by Miss McAuley of Rawal Pindi and a response by Miss Wilson of Jhelum we listened to an interesting discourse by our Padri Lahib, Rev. W. S. Williams. On Wednesday evening we had addresses by Revs. J. H. Martin and Mr. Nicoll. Just the talks we needed. Our Presbyterial sessions were held on Wednesday, one in the forenoon and one in the afternoon. Though we are but two congregations we had about as much business, I dare say, as if we were more. We had hoped to have that good, faithful, of many years' standing worker from Gujranwala, Miss Mukerji, to give us a talk in the course of the day, but at the very last she wrote she could not come. This period was filled by Miss Dickson of Gurdaspur, who has been with her sister in her severe illness. She read a paper which she had prepared for Gurdaspur on the union of the churches, which was enjoyed by all present.

In the afternoon we had a paper by Mrs. Stewart on "How Women can Help in the Present Home Mission Movement." This paper was followed by a discussion of it. This was a very interesting hour. A good paper makes people think. Mrs. Stewart had asked Miss McAuley to tell what she could learn of Khurshaf, where it has been decided to locate our first home missionary. She has a brother living there. No mission or Christian work of any sort there now, but for a canal which will soon be closed, very dry and hot, poor houses. A mixed population but largely Mohammedan. The few Christians there now belong to the railway service. Just the week before the Synod in a meeting held at Pathankot, had appointed Rev. Barkat Cli Sharif and wife as the home missionaries. I think all present at that time know and love these two faithful ones. There was no time lost, as one finished another was ready and we did not close without a request that a message be sent our first missionaries assuring them that they have our prayers and that we long to help them in their hard field.

Josephine White.

Murree, May 18, 1908.

Dear Friend:

In the letters from home lately, friends have mentioned the preparations for the Women's Missionary meeting, General Assembly etc., all of which go to make May a very special month. In thinking of how much women do at home, how great a work they carry on, the thought came to me, "Will India's women ever be able to do for our Lord likewise?" A conversation I had with a little Hindu woman may help you to realize how great is the difference, how almost beyond understanding the depths of ignorance in which millions of these women live. I asked "You are a Hindu? What do you believe?" She seemed puzzled. "Believe? I don't know." "What have you been told about your religion?" And her answer was the pitiful "I? why Miss Sahiba, I'm a woman. I don't know anything."

I tried to tell her of the Light for all, men and women. She said she had never heard of Christ, so I began the story of our need of a Saviour. "I have a soul? I never knew it." And so on at every turn it seemed to me I was baffled by her terrible ignorance. Her mind was a blank. The fact she was a woman had been to her the mighty barrier against any help toward light. Isn't this "sitting in darkness" in very truth? Pray that "the people who sit in darkness may see a great light."

Yours,

Edith Morton.

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Meeting of Gujranwala Presbyterial

Written for Young Women's Department.

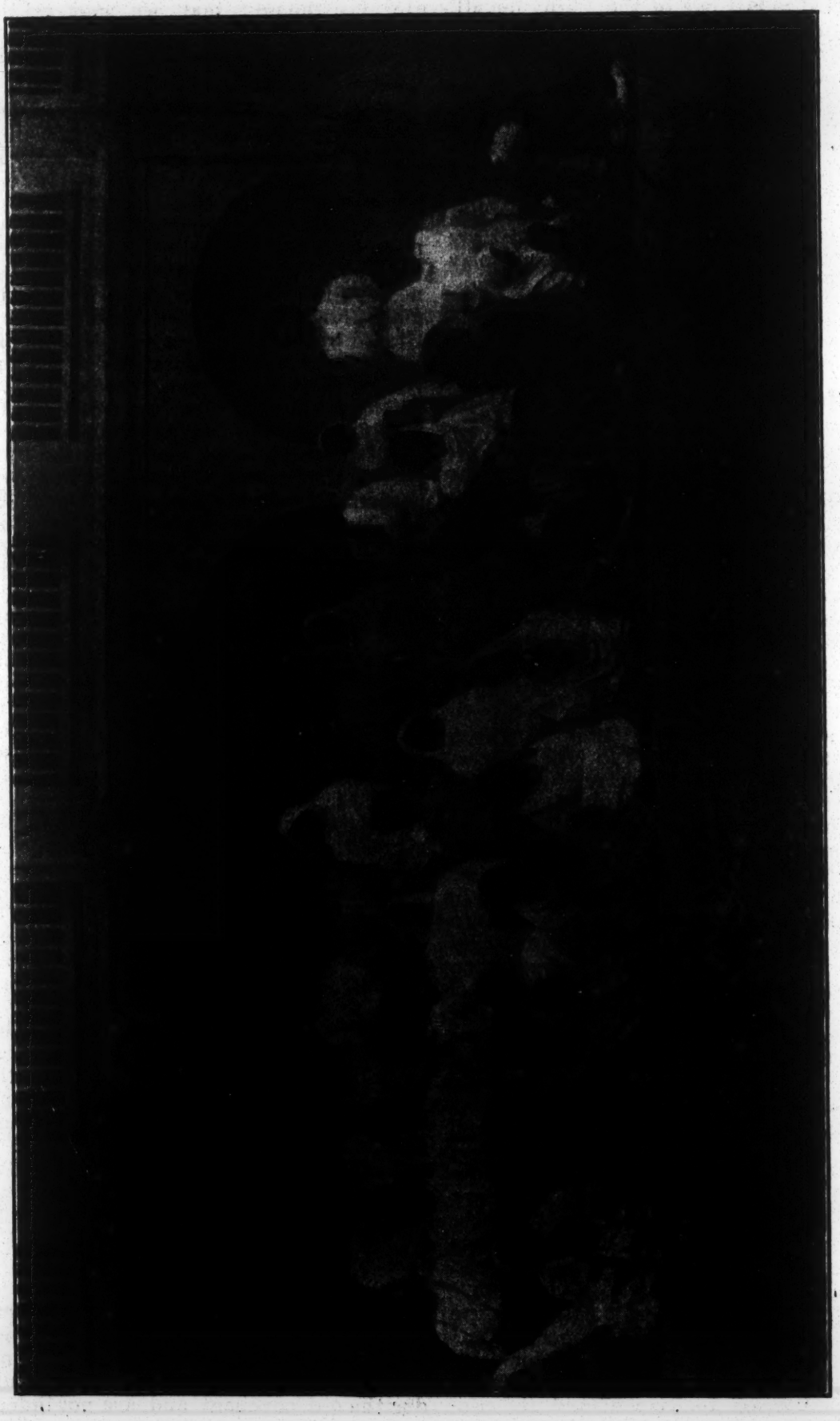
Dear Friends:

Our Gujranwala Presbyterial met in Gurdaspur, April 2 and 3. I am sending you a picture of our delegates and visitors so you may become acquainted with Gujranwala Presbytery. I also send the program. There were some few changes. Mr. Nicoll could not be present because of the sickness of their baby boy (he is better now) so Padri Gandu Mall gave the annual address. Miss Dickson was also not able to be present and her paper was read by Miss Corbett. Two of the devotional services also had to be provided for. By the way, one of these two was taken by Rukho, a blind woman from Gurdaspur District. In the picture she is the first woman in the right hand corner sitting by a group of children. She began her service by singing the sixteenth Psalm and then told in her own words of the man out of whom Christ cast the evil spirits, Luke 8th chapter. Her chief thought for us was from the words of Christ to the healed man when he asked to be allowed to remain with Jesus. "But Jesus sent him away saying, 'Return unto thine own house and show what great things God hath done for thee.' And he went his way and published throughout the whole city how great things Jesus had done for him. And it came to pass, that when Jesus was returned, the people gladly received Him, for they were all waiting for Him."

The message to us was a call to do the "next things," those things near us, tell what great things He hath done for us to those living near us. And we notice the result—"When Jesus returned, the people gladly received Him." Isn't it a glorious thought that we may all be Johns helping to make ready a people prepared for our Lord—a people who will receive Him gladly at His coming!

Miss Anderson, our president, opened the convention. After prayer and singing Psalms 122 and 47 she urged us to allow Christ to have first place in our hearts during the two convention days, urged us whether speakers or listeners to be in the background, to be hidden not to live at all, but just allow Christ to be first, to be seen in us, to live in the place of our old selves. We must allow Him to work through us and through our lips. She brought before us Col. 3:3 and reminded us that if this verse be true in us, then indeed the crucified Christ would be shown forth and ended by saying if anything were needed in the Punjab— in the hungry, thirsty, dry Punjab—it certainly was the presenting the crucified Christ. This made a good introduction for Mrs. McClure's Bible Readings, one of which followed Miss Anderson's talk and the other the next day. I will give two thoughts from these Bible readings. First, Christ gave His life for us that we might have life; second, our old natures are crucified on the cross with Christ. She placed plainly before us what our old nature, our old condition was, giving references proving that we have turned everyone to his own way. We walk in darkness; we were servants to sin; are all under sin—death passed upon all men; we were carnally minded and to be carnally minded is death; the wages of sin is death. But God loved and sent Christ. Christ came and died. The Hindus have many good things in their books. They say. "Do this" and "Don't do that." The Mohammedans have many good things in their Koran. It says: "Do this" and Don't do that." But where is the power to obey? God wanted us to be able to fulfill and so He gave the power. He sent Christ and while in our old conditions we were dead in sin; were servants to sin. Now we are freed. The old life is on the cross. And yet we try and try and keep on trying to do things ourselves, becoming entangled again in the old yoke of bondage, forgetting the liberty wherewith Christ has made us free.

We know and believe and accept that Christ gave His life for us, yet until we believe that our old natures, our old sins, are crucified with Him we are living under the old covenant and are not indeed free. And other plain truths were given



DELEGATES AND VISITORS AT GUJRANWALA PRESBYTERIAL.

us but this is enough to let you know that to our Presbyterial was given a strong call to be dead unto sin and alive unto righteousness, through the power in Christ.

Padri Gandu Mall gave the annual address and it was truly a missionary address. He brought before us the need of the great, big world and yet he narrowed down to what we, in India, can do for the people among whom we live and how the Christians of India must work for the people of India—must labor for their own people, if they would see the salvation of their God. This thought brought us back to Rukho's thought: "go and tell what great things the Lord hath done for you."

Business was done, reports heard, etc., just as you would do in America. The Thank offering was two hundred and forty-five rupees, seven anas, three pie count three rupees to a dollar. Two hundred ruppes, thirteen anas were sent to our Thank Offering Secretary in America and the rest to the infants' department of Sialkot Memorial Hospital.

As to our entertainment we were entertained by the Gurdaspur society, living on the Rev. Gordon's compound, sleeping on verandas or out in the open as we pleased or could find room. And pleasant it was too in the fresh air. At mealtime we sat on the floor in two rooms with a white cloth in front of us. We were given plates heaped with rice, curry or dal and chapaties (native bread.) Spoons were given us to eat with if we wished them. As some of us have not yet learned to eat very gracefully with our fingers we were glad of a spoon. There was much good fellowship among us at these eating times and as after the morning and evening meals we had our family worship together it seemed that we were indeed sisters of one big family.

And now this must be all and I think it is enough to prove to you that you do not have all the good conventions in America.

Yours for India's Women.
SUE COOPER WHITE,
American Mission, Guyranwala,
Punjab, India.

Tribute to Susie A. Young

This was received too late for June number.—Eds.

We, the members of Sialkot Mission, offer this token of our love and appreciation of Susie A. Young, who was promoted to higher service, January 15th, 1908.

Her call to the Foreign Field came one Sabbath afternoon as she read of the straightened financial condition of the Foreign Board. While she was burdened with this need and felt she was unable to meet it, the Holy Spirit flashed this thought into her heart, "I can give myself" and then came the decision. "I will give myself," and thus our sister and co-worker gave herself to India in a deep and true consecration, which hesitated at nothing to which she believed God had called her, a consecration which afterwards broadened and deepened so that she was quickly prepared to respond to the call to higher service. Christ was glorified in her life as a missionary. Like Him her greatness was shown in her humility, gentleness, self-forgetfulness and quiet helpfulness, and thus she won a large place in the hearts of the people of the village, among whom she labored most of her missionary life, and in the hearts of all fellow workers. Her heart response to every need also fitted her very especially to fill the place to which she had been so recently appointed by the mission.

When most others would have given up she went on steadfastly and soon acquired remarkable knowledge and fluency in the use of the language, especially in the Punjabi, the language used in the homes of the people, and this was acquired notwithstanding the trouble with her eye, which almost resulted in blindness and caused her return to the home land, for a number of years. Her steadfastness, her power of concentration and suggestion, her broad and sound judgment, her executive ability, her faithfulness to duty made her not only a strong missionary among the people, but a valuable member of our missionary association.

The keeness with which she felt the need of a purer, deeper life for the church was shown by her definite decision about two and a half years ago to devote herself as an intercessor for the women of the Punjab. Is this not a call to us to "take no rest and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." Isa. 62: 6, 7?

In view of the great need for workers, and the fact that as never before numbers have covenanted to pray the Lord of the Harvest to send forth laborers into this needy field, we stand amazed at the sudden and early removal of one so eminently fitted for service.

In our own deep sorrow and sense of loss we sincerely extend our heart sympathy to Miss Young, a friend in the home land and specially to her aged father and mother, her brother and sisters and pray that to them His promise may be fulfilled "When thou passeth through the waters I will be with thee; and through the rivers they shall not overflow thee. Isa. 43:2," and call to their remembrance that "Precious in the sight of the Lord is the death of His saints."

To the church, who has lost a faithful soldier of the Cross comes the strong persistent call, "Who will come to fill up the broken ranks?"

That a copy of this action be sent to Miss Young's parents, the Foreign Board, the Woman's Board, Woman's Missionary Magazine, the United Presbyterian and The Christian Instructor.

Alice E. McClure,
Emma Dean Anderson,
Robert Stewart,
Committee.

Egypt

Alexandria, Egypt, April 29, 1908.

My Dear Friends:

These days at home you will be busy gathering in the Thank Offering for the final summing up and distribution of it to the different departments of work. This year both our Junior Societies and our Women's Society presented their boxes in the same way: as each member placed her box on the table she told what she was specially thankful for.

Perhaps you will be interested in hearing a few of the reasons given. "We are thankful that work on the new building has begun; that the Moharrem Bey School is better housed; for being able to open a new school for girls at Kaffir-el-asshari; for encouraging work among Moslem women; for preservation from pestilent diseases; that cholera was checked on our very threshold." One was thankful that an aged mother's life had been spared another year. Another rejoiced because her little son had a narrow escape from being killed by a tramcar; another, for the "best" of all gifts —the Gift of His Dear Son. Another rejoiced because she had been spared and returned in safety from a visit to friends in Syria, and many were thankful for the recovery of dear ones who had been ill. One little girl was thankful because little "Samuel" had come into their home after many long and earnest prayers; and another little one was thankful for one brother among seven sisters; others are happy because the new "Sitt," who came out from America last fall, is leading them in their Junior Work.

I have enumerated only a few of the many reasons given but these will serve to show how they entered into the spirit of the services.

Of course everything was said in Arabic and I only understood a few words, but it did me, oh so much good to listen to these native friends, and see them as they brought in their offerings. I am sure the sum which a great many gave in comparison to what they have of this world's goods must have meant great self denial on their part.

It does not take a new comer long to realize, in a measure at least, how greatly God has blessed our efforts among the women and girls, considering the number of lady missionaries at this station and elsewhere, but with His blessing what would be the result if only more could be sent out?

We are rejoicing because after long, long years of waiting, work has at last begun on the new building. It will occupy all the remaining available space on the church lot and will contain residences for two mission families, a central school for girls and also one for boys, besides a number of rooms which will be rented out as shops.

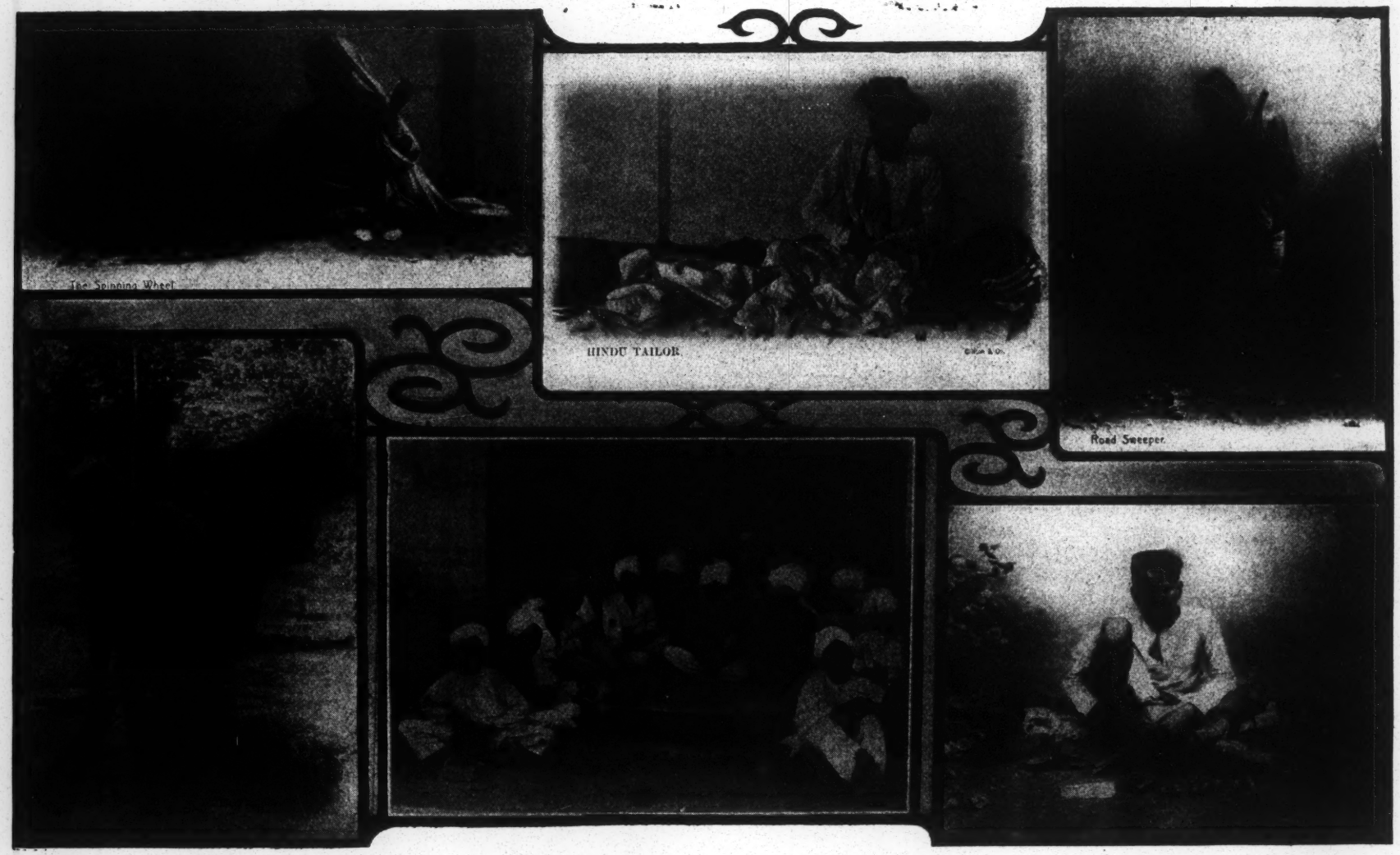
This part of the lot formerly had a row of tumble-down buildings on it which were used as carriage, paint and blacksmith shops. They were an "eyesore" for many a long year, but now all have been removed and workmen have been excavating for the new building. Several carts of stone have also been hauled—a small beginning we might say, but what a cause for great rejoicing!

School work is very enjoyable in this country. After one has been struggling with Arabic it comes as recreation rather than duty.

It is true that Arabic is difficult, but at the same time it is very interesting and fascinating.

At school the whole morning is given to recitations and also an hour in the afternoon. The latter part of the day is spent in teaching industrial work. The small girls have been doing some raffia and paper work but the greater part of the time is spent in teaching all the girls plain and fancy sewing.

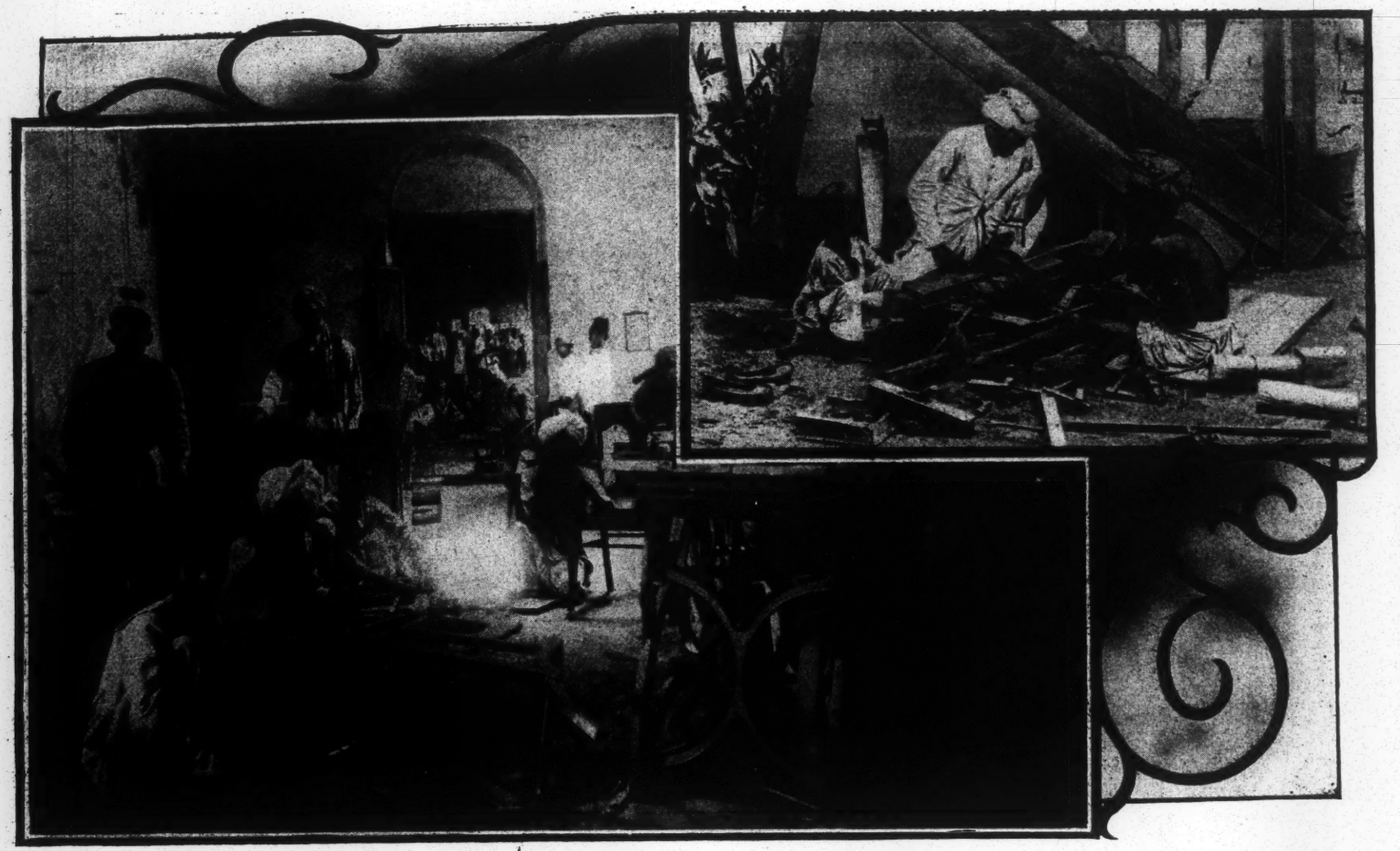
The Sabbath School is divided into "red and blue sides" and there is keen,



Christian Training vs. Indian Methods.

Lower central picture shows industrial training at Gurdaspur. Other pictures show the methods of the untrained native workers.

(See The Industrial awakening in India page —)



Showing Industrial Training in the Mission School at Gujranwala.

In contrast the picture in upper corner shows the inferior and crude methods of the natives in the performance of the same labor.

good natured rivalry among the girls because each wants her side to win.

In the Moharrem Bey School the older girls take a great deal of interest in their missionary society which meets every other Wednesday afternoon. It is conducted in English and in response to roll call they have been giving Scripture verses, beginning with the different letters in the alphabet. They enjoy singing the Bible songs very much—one of their favorites being "Safely Guarded."

The smaller girls also have a missionary society, but it is conducted in Arabic. It does one good to see how much they enjoy these meetings, and how anxious they are to be present and bring in their contributions.

What a privilege it is to teach these girls, but at the same time what a responsibility rests on us as Christians to train them for future womenhood and mother hood! Yet what a few are in our schools in comparison to the numbers one meets in the houses and on the streets every day! Would that we had accommodations for more and could reach more, and had a greater number of workers. Truly "The harvest is great but the laborers are few."

May we expect to see at least as many young women come out next fall as our association asked for during its last meeting?

Yours for Service.
LILLIAN J. PIEKEN.

Rev, Mekhiel Weds

Rev. Boolus Mekhiel, pastor of the church at Swift-el Leban, has at last found a wife and is to be married on the 14th and we are all glad, that he has found one, who pleases him, and his mother, after years of hunting. Not only he, but his friends have been on the lookout. We have recommended one after another, but there was always something in the way. She was too dark, too short, had had the small pox, which marked her face, or something else. His mother is a remarkable woman. She learned to read when her children, five sons and one daughter, were young. When her son went to the college at Assiut, at the end of the term he would bring his books home and she would study them. She is well up in church history and many other things. She is a real "pastor's help" in her town in which she lives. She visits the people and reads and prays with and for them. This son Boolus is a settled pastor; another son is in his theological class; a third is in college at Assiut and two are farmers. Surely this mother's children "rise up and call her blessed." She is a woman of prayer and a firm believer in answered prayer. H. M. H.

Cairo, Egypt.

The support of Missions is regarded by most as optional, by some as a duty, by few as a privilege, by fewer as a joy. Every society has its costly machinery for creating interest and extracting contributions. The glad spontaneity of praising people which needs no summons nor stimulus, has not yet come. Do we wonder that our Missions seem to make so slow progress? The wonder is that they progress at all.

Church Miss, Review.

Editorial.

"Lift Up Your Eyes."

(John iv. 35.)

"Look on the fields," Christ said;
The wide world is a field
White unto the harvest, thickly spread,
With such a wondrous yield.

"Lift up your eyes," He cried:
Lord, teach these eyes to scan,
And see a soul for which Christ died
In every mortal man.

"For God so loved the world,
This teeming human field,
A heart in every seed-bud held,
Each germ—a soul concealed.

"So loved!" He gave His best
For this sin-blighted world,
That every stricken thing be blest
With dews of grace impearled.

Lord teach us how to love
The world that stirred Thy heart;
Within the harvest field to move
And bear our own true part.

Send us to reap for Thee
The precious waiting store:
For "God so loved the world that He"
Might keep it evermore.

Winifred A. Iverson in *London Christian.*

Industrial missions and also industrial features in the curriculum of missionary training are no longer an experiment in mission fields. Dennis.

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Since the introduction of industrial teaching, in mission work, in many Mission fields the material wealth of native converts is increasing, and their business success is attracting the notice of both foreign and native communities.

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Because of some misunderstanding we have no material from Egypt and Sudan to publish in Industrial Missions. We can only refer our readers to the Foreign Report both in Women's Missionary Magazine, July number and Foreign Report of Board. We will procure satisfactory articles on this very practical topic for later numbers during the year and have them included in study of Egypt. It was not our plan to devote all of our space to India but as material had not arrived in time for making up August Magazine it was impossible to provide any other. There is good work being done in behalf of this important feature of Mission work, both in Egypt and Sudan, though in Sudan just begun.

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The July Magazine of 1908 not only contains the largest number of pages ever issued but also exceeded the issue of last year. During the year 1907-1908 the increased number of readers of the Women's Missionary Magazine required that we issue 1000 more of this number than any previous year.

It may be interesting to our readers to know that the number of pounds of paper required was over 7,000 and the cost of mailing was $80.

The cost of the statistics is not appreciated by every one. This tabular work is exacting and tedious and requires skilled workmen to place it so well before our readers. Proof reading is a part of the work the Magazine Committee must share with the publisher. To say that ninety galleys of matter preceded the fifty-six pages of statistics and the five pages of tables of contents may have no meaning to many. Others there are who will know it costs care and responsible labor. The entire month of June is given to the making of July Magazine. Out of the 8,375 copies printed the Women's

Board use 100 during their year's work. The remaining 8,275 have almost all been mailed. First is the revision of the mailing list, placing new names and renewals requires many days' work. A busy lot of girls might have been seen during the days of mailing this large number. There were over four tons placed in forty mail bags. It required seven dray loads to carry this Magazine to the post office. After that many single copies have been carried in smaller amounts to be mailed.

The Magazine Committee is greatly encouraged during the past months by the growth of the subscription list. There are more people reading the Magazine than ever before. This brings a greater responsibility to the editorial management of this work. We are indebted to each one for the past years of encouragement. May it be possible to say very soon that it requires 10,000 copies to furnish the subscribers the Annual Report.

This will be the result of each one making use of the contents of this remarkable number. If the women of the church will refer to this report of the year's work for information they will be stimulated to do more for the work therein represented than in all the years preceding.

A good report is not wholly the work of the faithful missionary nor the careful management of Women's Board of Directors. These we must have but the gifts and the prayers of the women of the United Presbyterian church must precede it all. Stop and consider how very necessary it is that your money must come regularly in order to meet all the requirements. There is no assessment for funds. It is all voluntary gifts. If the work is to increase each year the women must give more than ever before. This is our privilege. May we read the year's report understandingly that we each one may have a large share in the great work assigned to the women of the United Presbyterian Church.

One, Two or Three.

Yes, if each woman within a radius of 500 miles about Pittsburg, who is so fortunate as to have fruit in her yard or on her farm will just put away ONE, TWO, OR THREE. jars of fruit and then some one who has no fruit will gather up this donation and pack ONE BARREL for each one of the benevolent institutions under the care of the Women's Association, The Orphans' Home, The Aged Peoples' Home and the Columbia Hospital will have a share of your abundance. Gather groups of women and put up some fruit during the months of August and September. Now do not forget to do this. Empty cans furnished on application to either institution.

An Acknowledgement.

To the Members of the June Convention at Pittsburgh, Pa.—

Mrs. Herron gratefully acknowledges the kindness of the convention in sending her the flowers which cheered and brightened her sick room and will long hold in loving remembrance this witness of their thoughtfulness and sympathy.

Mrs. Herron was critically ill at time of the convention. It was the only medium of communiction to her. Many prayers had been offered in sympathy for her in the trial it was to be absent from this convention. We are glad to know that Mrs. Herron is improving and we express the desire of all when we wish her many years of usefulness. Eds.

Important Notice.

On account of overwork in connection with the raising of the seventy-six thousand dollar Silver Anniversary Thank-offering, Mrs. Mary Clokey Porter has found it necessary to—in part—lay aside her pen for a time. Therefore we are authorized to recall the promise made by Mrs. Porter at the May convention to have the Twenty-five Year's History of the Women's General Missionary Society published in book form

and on sale by October first. The History has been begun and the writer hopes to have the work completed early in the coming year. The heavy work in connection with the Thank-offering department of the Women's Board will require all the time and strength Mrs. Porter can give during the coming Fall months.

An Appreciation.

"The July Magazine has come and it is certainly the best ever issued. It is pretty, correct and every part is pleasing. You are to be congratulated on the result of what I am sure was hard work."

M. M. Hill.

(Mrs. E. M. Hill, Foreign Secretary of Women's Board.)

The above is truly appreciated by the Magazine Committee and our publisher (Mr. Smith) shares in these congratulations. Our work on July number is mechanical largely, compared to such work as for instance, can be seen in Mrs. E. M. Hill's department and the other secretaries also, that calls for congratulations. A great work during the year is necessary to compile such a report as found in any department represented by each secretary and yet we are greatly thankful that the Magazine carries this annual report to so many homes.

Mrs. J. C. McMurdy.

In the sudden death of Mrs. McMurdy, of South Kortright, N. Y., the cause of missions has lost a valued worker. The Women's Missionary Magazine especially sorrows with the family in this bereavement. Mrs. McMurdy was for many years the enthusiastic and helpful stimulant for procuring readers for the Magazine. Many friends sorrow with the bereaved family in the loss of this good woman to her home and the church.

Tribute to Miss Porterfield

A tribute to the memory of Miss Eleanor Porterfield whose "spirit took its flight to that life above, unmeasured by the flight of years" on Sabbath, May 17th, 1908.

In the death of Miss Porterfield the Women's Foreign Missionary Society of the First United Presbyterian Church, Allegheny, Pa., has lost a warm friend and co-worker. All through the history of this society, extending over a period of seventy years, Miss Porterfield was a faithful and interested member.

Always manifesting great interest in the Master's cause, in all things, loyal to the church, genuinely modest, quiet and unassuming in her religious life, of large beneficence, ever ready to help the poor and needy, speak of a character molded after the Divine pattern.

She has entered upon higher honors than earth could give. "She rests from her labors and her works do follow her."

MRS. W. J. ROBINSON, Pres.,
MISS E. McHENDRY, Sec.

Thank-offering for October.

The list of dime contributors surpassed all expectations. The sum received through this alone will be used for the new home mission work, "Missions to the Mountaineers of the South."

There now begins a new year of just as important and even more necessary for large gifts. The Thank-offering received at the Silver Anniversary in May is not to take the place of a large offering in October. The time that remains to do work that there may be a good offering in October is not three months. Let all Thank-offering secretaries begin at once to secure the offering we should make in recognition of the great work accomplished and greater work awaiting to be done.

We should not wait to be urged—let us each one feel a personal responsibility. One hundred thousand dollars is not too great a standard for every year. Let us look to that sum always as a duty and a possibility and then to God may we give the praise forever.

A Good Word from The Christian Instructor—June 9, 1908.

The following is the most appreciative recognition of Women's work in Missions we have ever had the privilege to receive, from our contemporary periodicals. Doctor Joseph Collins in his editorial on necessity of a larger circulation of church periodicals has given emphasis to the value of the Women's Missionary Magazine as a medium for Women's Missionary work. This tribute to Women's work in Missions will do good and we take pleasure in thanking Doctor Collins for his sincere words as they appear in the Christian Instructor of June 9.

He says: "The record of the Women's Society of our Church is a living witness to the value of what can be done when the means and agencies are used. In all their history they never had a deficit in their treasury. Why? They used the means. There are about 20,000 women of the Church enrolled in these Societies, and of this number about six thousand—or one-third—take the Women's Missionary Magazine, their official organ which backs up all their work. The women accomplish things because they reach their constituency. Give the women of the Church charge of the Foreign Board for one year and we honestly believe they would wind up the year's work without debt, and if permitted to administer the work a second year they would have a surplus."

There are about 26,000 women and young women enrolled out of a membership of 75,000 and the Magazine has a circulation of about 8,200 copies; we take privilege to make this correction. Eds.

The Annual Report.

The largest number of pages ever bound between the covers of the Women's Missionary Magazine was mailed to the subscribers of our Magazine during the month of July. All that is contained in this Annual Report is of the greatest importance for our people to know. Back of this work there is the faithful labors of the secretaries of the Women's Board. They carry a responsibility not entirely appreciated by the entire church. Some may call their work mechanical. No one can say this that has an understanding of their anxiety, prayers and waiting for the women of the church to respond to the needs that are yearly increasing in the mission fields. And yet we who are in full sympathy and have earnest endeavor to provide for the growing work do not know all the work of those appointed to the department secretaries in mission boards. The only way to have intelligent and sympathetic relations to this work is to read the Annual Report. Back of the Women's Board is the never ending responsibility of the missionary. Each one enlisting to do this great work becomes a medium for communication to the women of the church at home. If we fail to know these dear precious laborers in the mission fields we lose more than we can find in any other way. It is not possible for every one to become acquainted with our missionaries in any other way than through these Annual Reports. The July number is certainly a well written story of their work.

Back of the missionaries is the favor of God upon the church responding to His commands. Here as no other place we share in this great privilege. All who have in any way contributed to make this work possible may rejoice in the written page of their year's labors and have a share of joy in the greater unwritten labors that are unknown to any but Him, whose care and providence has made it all possible.

The Annual Report is necessarily an expensive number. There are some very interesting items of expense arising from the growing conditions both of work recorded there and also the increasing and encouraging list of subscribers to the Magazine. M. E. M.

The Book Shelf

"The World,—Call to Men of Today," is a book issued by the Board of Foreign Missions of the Presbyterian Church, U. S A, 156 Fifth Ave., New York City. Price, $1.00 postpaid.

In this volume is published the report of proceedings at the Men's Foreign Missionary Convention held in Philadelphia, February 11-13, 1908, and the addresses given on that occasion. The editor is David McConoughy, secretary of the Forward Movement.

Any review of such a book would necessarily be fragmentary, as the topic must vary with each individual address. But it is possible to indicate the general tendency of the volume's contents and to speak of the worth of the accomplishment therein indicated.

It is an encouraging time in the church when men band themselves together in societies, definitely planning for the evangelization of earth's human inhabitants. It is not new for men to be interested in missions. Since the days of Paul, yes, of the Saviour, Himself, men have been urgent and eager in the effort to save souls. There came, however, a period when the women of the church seemed more ready than did the majority of the laymen to study the missionary situation, and to be more enterprising in organized endeavor to advance the great cause. Lately, we have seen that men also are awakening to a vivid sense of their happy opportunity to propagate the knowledge of Christ. The volume under notice exhibits something of the feeling now aroused in the Presbyterian church.

It was in October 1907, that the following call was issued: "The Board of Foreign Missions of the Presbyterian church, in co-operation with the Foreign Missions Committees of the eight synods included in the Eastern District invites the men of our church to meet in Philadelphia, February 11th to 13th, to consider how best to do our part in obeying the Master's last command, in the presence especially of the unprecedented opportunity now presented for giving the Gospel to the whole world." The conference thus summoned took place, delegates to the number of 1681 and large audiences being in attendance.

The various papers and speeches are grouped under the following heads: The Call of the World, The Call of God, The Response of the Church in the Past, The Present Response of the Church, The Response for the Future. Many prominent for good words and works were given places on the program and much profit would accrue to the thoughtful listener or reader. Dr. Charles R. Watson appears in a brief statement as regards the work of United Presbyterian laymen for the missionary cause. His comment was sufficiently long, however, to allow him to advert to the work done by devoted women in the service of missions. The book, taken as a whole, is full of suggestion, stimulus and information.

M. H. W.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Our Aim.

NOT ONE DOLLAR LESS, as a gift of gratitude to God for the present year's blessings and mercies than was given in the Silver Anniversary year!!!

The year just closed marked a higher degree of liberality in the entire church than ever before in its fifty years' history. The true spirit of giving has been implanted in hearts where before it had not—to human vision—existed. Where the spirit had existed it has been stimulated to a greater degree than in the past.

How can this be proven?

1. By the fact that figures show a larger average per member from the entire church to the Lord's cause during the year 1907-1908 than in any former year. April 1907 the average was $18.01. April 1908 the average was $18.64, an increase of sixty-three cents per member.

2. By the fact that the monthly contributions from the Senior, Young Women's and Junior Societies, reached the largest figures in the history of the Women's General Missionary Society.

3. By the fact that notwithstanding very many of the missionary women of the church gave a large share of their gifts to the Semi-Centennial (in some cases two and three times as much as they gave to their Thank-offering for women's work) the Thank-offering reached more than double that of the previous years.

4. By the fact that a zeal—heretofore unknown was put forth in all parts of the church—to raise a large sum for the special Silver Anniversary Dime Fund and Life Membership, at a time when the country's financial depression was being felt everywhere and by all classes of people.

5. That this liberal giving which in no way lessened the gifts to other departments of the church was given cheerfully, heartily, enthusiastically.

Question for prayerful consideration—Why not continue to put forth similar effort all over the church until every one of the 75,000 women whose names are upon the church roll shall be indeed a cheerful enthusiastic giver of both tithes and offerings?

THIS CAN BE DONE. Reader, will you help work toward this end, by giving liberally and asking others to give?

Pithy Points.

How to create and deepen an interest in the work of the Women's General Missionary Society:—Have the Women's Missionary Magazine placed at once in every home in every congregation.

How to increase the number of active members in all missionary societies: Have the women read and study the Magazine that they may know the great good being accomplished through society efforts for the cause of missions.

How to increase the monthly contributions to women's work through the Societies: Supply every woman in the congregation with twelve envelopes, through which to give a certain pledged sum per month to the treasurer and keep before the women the great need of enlarged work in all the mission fields, at home and abroad—work for which God holds them—in part—responsible.

How to secure a large Thank-offering every year: By keeping the subject prominent: by earnest prayer daily for

divine guidance; by free distribution of literature or giving; by a monthly review in societies of women's work as presented in the Women's Missionary Magazine; by the use of the Senior and Junior Thank-offering boxes; by personal appeals to individuals for special sums to be given daily or weekly; by having an enthusiastic, zealous and persistent committee to push the work; by keeping constantly in mind God's goodness to all and their indebtedness to Him.

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Important Action

The Women's Board at its regular semi-monthly meeting in June decided that the treasurer should hereafter close her books for the year's Thank-offerings on January first of each year. This will give ample time for all congregations to hold their annual ingatherings in the fall and forward their gifts through the Presbyterial treasurers before the books close. Offerings received after January first will be counted in the offering of the following year.

Treasurers! KEEP THIS ACTION IN MIND!

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Take Notice.

The time for counting the life membership fees in the Thank-offering closed with June 1st, 1908. Hereafter all such fees will be paid into the life membership fund as usual. Two hundred and fifteen names were added to the Senior Life Membership list from January to May 1908. Why not add a similar list every year and thus contribute to the cause of missions?

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Silver Anniversary Certificates.

Of the fifteen hundred certificates published, a few are left, which the Thank-offering Secretary will be glad to mail to any contributors to the Dime Fund or to the Senior or Junior Life Membership fees, who have not yet received copies. Copies have been sent to all whose names and addresses were given, but in case any have miscarried and copies are desired, make it known promptly to Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa.

CONTRIBUTIONS TO SILVER ANNIVERSARY DIME FUND.

(Concluded)

W. M. S., Bellevue, Pa	$10 00
Mrs. J. S. Dague, Bellefontaine, Ohio	5 00
Mrs. Martha Shaw, Stewart's Station, Pa.	5 00
Mrs. Nancy Kerr, Wellsville, O.	5 00
W. M. S., Roeny's Point, W. Va.	7 50
W. M. S., Martins Ferry, W. Va.	5 00
W. M. S., Leechburg, Pa	10 00
Mrs. Mary J. Galloway, Springfield, Ohio	30
Miss Sallie B. Anderson, Springfield, Ohio	50
Selina J. Francis, Adena, Ohio	30
Mrs. E. A. Irwin, Greensburg, Pa.	5 00
W. M. S., Evanston, Ill	5 80
Mrs. Anna M. Trainer, New Wilmington, Pa	5 00
Miss Eleanor S. Paley, Philadelphia, Pa	10
W. M. S., Aurora, Ill	5 00
Ladies' Auxiliary Society, 2nd Church, Mercer, Pa	22 10
W. M. S. 2nd Church, Mercer, Pa.	21 30
W. M. S., Toronto, Ohio	20 00
S. S., Birmingham, Iowa	2 25
Miss Margaret Currie, Monmouth, Ill	5 00
Mrs. R. S. Grimes, Kimbolton, O.	5 00
Miss Sidney A. Davidson, E. E., Pittsburg, Pa	5 00
Mr. and Mrs. Josiah Livingston, Columbus, Ohio	10 00
Miss Elizabeth Lawrence, Columbus, Ohio	5 00
Mrs. Sue Crabbe's S. S. Class, 2nd Church, Xenia, O.	5 00
W. M. S., Kirkwood, Ill	5 00
Miss Fannie A. Binder, Greenfield, Ohio	5 00
King's Daughters, 3d Church, Pittsburg, Pa	10 00

Sebring Congregation, Sebring, Ohio 50 00
W. M. S., Sebring, Ohio 25 00
Mrs. D. L. Barackman, Linesville, Pa 5 00
Mrs. M. A. Beatty, Covington, O. 50
W. M. S., Oxford, Pa 5 00
King's Daughters Missionary Society, 1st Church, Omaha, Neb .. 6 00
W. M. S., Turtle Creek, Pa 7 00
Mrs. James Gilmore, Turtle Creek, Pa 5 00
Mrs. J. B. McClelland, Grove City, Pa 5 00
W. M. S., Wagoner Place, St. Louis, Mo 5 00
Mrs. David Rankin, Tarkio, Mo ... 5 00
Mrs. Joseph Stephenson, Tarkio, Mo 5 00
Mrs. Mary M. Weir, Tarkio, Mo .. 5 00
Miss Totten, Greenwood, Mo 5 00
W. M. S., Tarkio, Mo 5 00
Mrs. Laura Graham, Indiana, Pa .. 3 00
Y. W. M. Circle, Cedar Rapids, Iowa 5 00
Miss Carrie McDanel, Cedar Rapids, Iowa 5 00
W. M. S., Mexico, Pa 5 00
W. M. S., Cochranton, Pa 5 00
W. M. S., Rock Prairie, Wis 25 00
W. M. S., Mansfield, Ohio 10 00
W. M. S., Beaver Falls, Pa 5 00
Mrs. H. M. Robinson, Lowellsville, Ohio 1 25
W. M. S., Braddock, Pa 3 40
W. M. S., Struthers, Ohio 50 00
Lizzie and Mary Painter, Irwin, Pa 5 00
W. M. S., Akron, Ohio 2 50
Mrs. E. J. McCarroll, Sterling, Kansas ..... } 1 00
Mrs. Blanche McVey, Sterling, Kan ..... }
Mrs. E. E. McVey, Sterling, Kan. }
Miss Jennie McVey, Sterling, Ks }
Miss Elizabeth Hamilton, Allegheny, Pa 5 00
Young Women's Bible Class, 8th Church, Allegheny, Mr. John C. Park, teacher 5 00
W. M. S., Salem, Ind 6 50
Missionary & Benevolent Society, 4th Church, Allegheny, Pa 5 00
Miss Mary Donaldson, Claysville, Pa 5 00
Mrs. Jennie Stevenson, Stewarts Station, Pa ..... } 10 00
Miss M. M. Shaw, Stewarts Station, Pa ..... }
Mrs. W. J. Randles, Waterman, Ill and Anna E. Randles 10 00
W. M. S., Pool Siding, Neb 5 00
Gordon Wead and Mary L. Wead, Sidney Ohio 5 00
Mrs. James Steele, Steubenville, Ohio 5 00
W. M. S., Steubenville, Ohio 5 00
Y. W. M. S., Steubenville, O. 5 00
W. M. S., Homewood, Pa 5 00
Mr. C. L. Alexander, Wilkinsburg, Pa 5 00
W. M. S., 6th Church, Chicago, Ill 10 00
Y. W. M. S., 2nd Church, Wilkinsburg, Pa 5 00
Allison Park W. M. S. 10 00
Friend, Hamilton, Ohio 50 00
W. M. S., Bellevue, Pa 6 20
W. M. S., 2nd Church, Wilkinsburg, Pa 5 00
W. M. S., Emsworth, Pa 5 00
Loyal Circle of King's Daughters, 1st Church, Buffalo, N. Y 5 00
W. M. S., Tarentum, Pa 10 00
Buffalo, Pa. W. M. S. 5 00
Parnasus, Pa. W. M. S 11 60
W. M. S., 2nd Church, Wheeling, W. Va 25 00
Mrs. R. L. Thompson, Emsworth, Pa 5 00
Mrs. W. W. Miller, Ben Avon, Pa. 5 00
Missionary Culture Social Circle, Taylorstown, Pa. (Additional) .. 1 00
W. M. S., Mt. Chestnut, Pa 8 00
Mrs. David Black, Pulaski, Pa 2 00
W. M. S., Elizabeth, Pa 5 00
Cash, Livermore, Pa 30
Muskingum Presbyterial (Additional) 106 00
W. M. S., Andes, N. Y 5 10
Mrs. James A. Gardner, 2nd Ch., New Castle, Pa 5 00
Pigeon Creek Congregation 5 00
Y. W. M. S., 1st Church, Monmouth, Ill 5 00

Womens' Circle Southside Church, Youngstown, Ohio	5 00
Mrs. J. Green, New Sheffield, Pa.	5 00
W. M. S., Bellevue, Pa	5 00
Mrs James Morrow, Bellevue	5 00
Y. W. M. S., Bellevue, Pa	5 00
Mrs. W. W. Lawrence, Bellevue, Pa	5 00
Y. W. M. S., Lenox, Iowa	6 50
W. M. S., Unity Congregation, O.	5 30
W. M. S., Sawickley, Pa	2 00
W. M. S., New Florence, Pa	31 80
S. S., Birmingham, Iowa	1 65
W. M. S., 1st Church, Clarinda, Ia	5 00
Women's Aid Society, West Allis, Wisconsin	5 00
Mrs. J. D. McCrory, Johnstown, Pa	4 00
Mrs. Julia M. Speer, Olathe, Kan.	5 00
W. M. S., Mt. Pleasant, Pa	5 00
W. M. S., Irwin, Pa	16 60
W. M.S., 1st Church, McKeesport, Pa	25 00
W. M. S., Wellsville, Ohio	5 00
Mrs. W. J. Robinson, Allegheny, Pa	5 00
Miss Jennie Wallace, Sewickley, Pa	1 00
A Friend, Mahoning, Pa	1 00
W. M. S., 9th Church, Pittsburg, Pa	10 00
Mrs. S. J. Leaf, Rochester, Pa	5 00
Mrs. Wm. Hamilton, Janesville, Wis	5 00
Mrs. J. C. Christy, Albany, Ore.	5 00
W. M. S., Albany, Ore	10 00
W. M. S., Ryegate, Vt	5 00
W. M. S., 2nd Church, Brooklyn, N. Y	5 00
W. M. S., 3d Church, Pittsburg, Pa	2 60
Mrs. Chauncey Murch, New Concord, Ohio	1 00
Mrs. Mary M. St. Clair, Vinton, Iowa	5 00
Y. W. M. S., 2nd Church, Washington, Pa	5 00
Y. W. M. S. 1st Church New Wilmington, Pa	5 00
Miss Elizabeth Hamilton, Grove City, Pa	5 00
W. M. S., Shiloh Congregation	5 00
W. M. S., Grove City, Pa	5 00
Mrs. R. C. Hamilton, Cadiz Ohio.	5 00
Congregation, Bristol, Tenn	5 00
Miss Ella Montgomery, Warm Springs, Ore	5 00
Miss Elizabeth Campbell, Tama, Ia.	5 00
Wikomah (Indian boy) Tama, Iowa.	10
"Builders" Class, 1st U. P. Ch., Chester, W. Va., Mrs. Robert Finley, teacher	10 00
2 Bible Classes, Chester, W. Va.	10 00
W. M. S, West Beaver, Pa	5 00
W. M. S., 1st Church, Monmouth, Ill	6 00
W. M. S., Jefferson Church, Pa.	5 00
Mrs. Carothers, 6th Church, Pittsburg, Pa.	5 00
W. M. S., Buffalo, Pa	5 50
Y. W. M. S., 2nd Church, New Castle, Pa	5 00
W. M. S., 2nd Church, New Castle, Pa	5 00
Miss Collins, Espyville Station, Pa	20
King's Daughters, 2nd Church, New Wilmington, Pa	20 00
Miss Ralston, Wilkinsburg, Pa.	5 00
W. M. S., 1st Church, McKeesport, Pa	1 00
Springfield, Ohio, Per Mrs. Richards	1 00
Y. W. M. S., Bellefontaine, Ohio.	1 60
W. M. S., 2nd Church, New Wilmington, Pa	50 00
Y. W. M. S., Topeka, Kan	5 10
Cash, Tulsa, Okla	1 00
Mrs. Reed Coort, Valley Center, Kan	5 00
W. M. S., Detroit, Mich	5 00
Miss Laurella Dickson, Rawal Pindi, India	10 00
Miss Mary J. Campbell, India (Avalon Girls' School)	5 00
W. M. S., 1st Church, St. Louis, Mo	12 00
W. M. S., 4th Church, Cleveland, Ohio	5 00
W. M. S., 8th Church, Chicago Ill.	5 00
W. M. S., Caledonia, N. Y	11 50
Ninth Avenue Church, Monmouth, Ill	5 00

Miss Mattie Smith, Pittsburg, Pa.	5 00
Mrs. H. C. Bair, Pittsburg, Pa...	5 00
W. M. S., Chartiers, Pa	5 00
Mrs. Isaac A. Brown, Oklahoma City, Okla	5 00
Mrs. M. D. Telford, Pittsburg, Pa.	5 00
Mrs. Amanda H. Porter and Mrs. Mary Porter Kyle, Alexis, Ill..	10 00
W. M. S., Woodville, Pa	10 00
Miss Sue McFetridge, Madison, Ind	2 00
Mrs. David Richie, Pittsburg, Pa.	5 00
W. M. S., 2nd Church, Youngstown, Ohio	37 00
Westminster College	20 00
Miss Eliza Lysle, Claysville, Pa..	25 00
Mrs. W. P. Price, Allegheny, Pa.	5 00
W. M. S., Prosser, Washington	5 00
Mrs. W. R. Baldridge, Des Moines, Iowa	5 00
Miss Mary Carr, Allegheny, Pa..	5 00
King's Daughters, Lincoln Ave. Church, Pittsburg, Pa	5 00
Cash, Pittsburg, Pa	2 00
Cash, Carlock, Ill	40
Cash, Diagonal, Iowa	5 00
Cash, Butler, Pa	1 00
Cash, Los Angeles, Cal	5 00
W. and Chester McCutcheon, Pittsburg, Pa	5 00
W. M. S., Ligonier, Pa	5 00
Misses Margaret and Elizabeth McCracken, New Castle, Pa	10 00
Bessie Hodil, Allison Park, Pa...	5 00
Ruth and Mary Collins, West Charlton, N. Y	1 00
Mrs. T. A. Watkins, Pittsburg, Pa	5 00
Miss J. C. Reed, Pittsburg, Pa....	3 00
Mrs. S. F. Senims, Pittsburg, Pa.	2 00
Miss Margaret Brown, Wilkinsburg, Pa	5 00
Mrs. J. U. Brush, Saxman, Kan..	5 00
W. M. S., Martins Ferry, Ohio....	5 00
W. M. S., New Castle, Pa	5 00
Mrs. J. W. Wheelock, Thompsonville, Conn	5 00
W. M. S., 4th Church, Philadelphia, Pa	5 00
Mrs. J. Paisley, Syracuse, N. Y..	30
Mrs. W. F. Cochran, Plainfield, Ill	5 00
Miss Helen Fraser and Mother, Diagonal, Iowa	5 00
W. M. S., 1st Church, Indiana, Pa	90 00
Nannie McIlvain, Butler, Pa.....	1 00
Mrs. Maggie Wolf, Carlock, Ill...	40
Mrs. E. J. Thompson, Tarentum, Pa	10 00
Miss Mary E. McCarrell, Trafford City, Pa	5 00
Mrs. A. D. McCarrell, Trafford City, Pa	5 00
Y. W. M. Society, Detroit, Mich..	5 00
Luxor Y. W. M. S., Detroit, Mich.	5 00
A Friend, Buena Vista, Pa	20
A Friend, Mahoning, Pa	1 00
W. M. S., Stowe Church, Ohio....	6 30
W. M. S., Burgettstown, Pa.....	5 00
W. M. S., Pueblo, Cal	5 00
A Friend, Long Beach, Cal.....	1 00
W. M. S., Bloomington, Ind.....	5 00
Sabbath School, Linesville, Pa...	5 00
Miss Margaret A. McCollum, Muddy Creek Forks, Pa	5 00
W. M. S., Riverside, Cal	5 00
Mrs. John White, Avalon, Pa.....	50
Y. W. M. S., Avalon, Pa	10 00
Cash by individuals giving no names	14 55
Women's Missionary Society, Detroit, Mich	5 00

The gifts from Juniors are acknowledged in the Junior's Missionary Magazine.

Study for the Month.

SEPTEMBER—INDUSTRIAL MISSIONS.
(Fourth Study From Gloria Christi.)

1. Why should industrial missions be maintained?

2. Have our missionary societies given sufficient attention to the establishment and support of industrial missions?

3. Do industrial missions lead to self-support? and what dangers are to be avoided in their establishment.

4. Locate and describe our own industrial missions in India, Egypt, and the Sudan.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Remember the Missionary Conference at New Wilmington, Pa., August 14 to 23.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

"HIS WORDS OF FAITH STILL RING WITH STEADFAST NOTE,
TO LEAD THE WAY TO PERFECT VICTORY!"

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

Suggestive Program for September

Topic: INDUSTRIAL MISSIONS. "Ye are God's building."

We must teach the people to DO something before we can expect them to BE anything.—Dr. J. Kelly Giffen.

Devotionals: Scripture Lesson, Acts 18:1-4; Exodus 31:1-11. Sing Numbers 183; 132; 9.

Roll Call—Pointed Arrows, (2c each, Mrs. J. A. Crawford.)

Definite Prayer for Young Women Missionaries.

Locate and describe briefly five Industrial Schools. See Gloria Christi.

Mrs. Mullens—"Apostle of the Zenana." See Eminent Missionary Women.

History of a pair of Shoes. See Missionary Review of World, March 1907.

Trained Fingers: (a) India; (b) Egypt and Sudan; (c) Freedmen; (d) Indians.

Debate: Resolved that manual training has a more direct bearing on character building than academic instuction.

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It is with genuine regret that we announce the resignation of our Secretary, Mrs. N. L. Wallace. Her heart was in the work and, being a woman of prayer, many discouragements were overcome, and she was just beginning to reap where she had sown so faithfully, when the Lord directed her to arise and go over the mountains to far away Oregon. Our prayers and best wishes go with her and, like Philip, may she find the work awaiting her there. However the cause will not be allowed to suffer for the want of a capable leader because Mrs. J. A. Alexander, of Crafton, Pa., has already been elected Secretary and is taking hold of the work in a way that promises well for the future.

We welcome our new Secretary most cordially and appeal to our Young Women to sustain her by their sympathy, prayers and co-operation in every way.

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Greetings from Our New Secretary.

Our word of greeting is found in the motto which we choose for the coming year: "All things are possible to him that believeth." We recognize the abil-

ity and devotion of Mrs. Wallace, your former secretary who has led you so faithfully. We congratulate her and you for the noble achievements that have been made. We are deeply conscious of our inability to stimulate and wisely guide this important movement. Our refuge and strength is in His promise, even as this must be your refuge and strength. We wholly rely on this divine pledge and ask you all to join us in that-

MRS. J. A. ALEXANDER.
General Secretary Young Women's Work.

faith. The signal mark of God's goodness is His willingness to share His best with us. He shares with us His love and mercy and truth, and most wonderful of all He shares with us His omnipotence. To us, with Him, all things are possible. Paul realized it and gave his testimony, "I can do all things in Him that strengtheneth me."

The father of the epileptic boy, with a breaking heart cried out to Jesus, "If THOU canst do anything, have compassion on us and help us." Jesus quietly answered, "If THOU canst! All things are possible to him that believeth." With our jubilee year in the past we turn our faces to the second half of the century of our denominational life. The call of need is in our ears. The cry, yea, the sob of the spiritually destitute in the home land and foreign lands reaches us, and we young women may be tempted to say, "Lord, if THOU canst." His reply will be, "If THOU canst." In trustful faith let us receive our share of His omnipotence. Nothing less than that power shall thoroughly equip us for our work.

"Awake Thy slumbering virgins,
Send forth the solemn cry,
Let all the saints repeat it—
The Bridegroom draweth nigh;
Let all our lamps be burning,
"Our loins well girded be,
Each eager heart expecting
With joy Thy face to see."

Mrs. J. A. Alexander.

Young Women's Round Table, W. G. M. S. Convention.

The Value and Need of Organization of Young Women's Societies.

Ten years ago two young women of our church visited a great heathen city of India and there came to the camp by night a group of women seeking for the truth. One of them gave to the missionary a little silver ring and besought her to return. Only twice since then has the Gospel been proclaimed within the walls of that city and a few weeks ago the missionary was told that for years the young woman had watched for her return only to die in despair.

O young women of the United Presbyterian church, the need for our organization is as great as the longing of that girl's heart and its value with His blessing is the worth of the souls of the five million women in Egypt and their sisters in India and the Sudan.

In this day of union and organization, of clubs and circles, why should not young women unite in this most important work? The call comes to us today as it has never come before and may never come again. "Yea," He saith, "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel, I will

also give thee for a light to the Gentiles that thou mayst be my salvation unto the end of the earth." Then lest we may still misunderstand, He says to us, as to Jacob of old—"Fear not to go down into Egypt. I will go down with thee into Egypt." Surely we are verily guilty concerning our sister in that we saw the "distress of her soul" when she "besought us and we would not hear." God once to one young woman sent a message that saved a whole nation. "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish and who knoweth whether thou art come to the kingdom for such a time as this?" Who knows what may be the result of that little circle of young women that you may gather in your home church? God may call one and another into a kingdom across the sea or in the Southland and all into a wonderful realm of prayer and gift.

Oh, the doors of the kingdom, His kingdom and ours, swing wide today for the young women of the United Presbyterian Church. God grant that they may be true. Oh work hard and pray hard for them "for who knoweth whether they are come to the kingdom for such a time as this?"

Miss Loretta A. Mitchell.

New Wilmington Conference.

The purpose is to bring together for conference, training, prayer and closer Christian fellowship, men and women, older and younger, especially those interested in Sabbath School work and in work among young people.

The program for the ten days is so planned as to provide richly for physical, mental and spiritual uplift.

Those whose names appear on the program promise a most helpful meeting. Among them Dr. Samuel M. Zwemer, who was a missionary in Arabia for ten years, and has written several valuable books on Mohammedanism, one of which "The Moslem World" is to be studied at the conference. Another, "Nearer and Farther East," of which he is the co-author, is the basis for the Women's United Study Course next year. Prof. St. John, of the Hartford School of Religious Pedagogy, is to deliver a series of eight lectures of especial interest to Sabbath School workers. These, together, with many of our own strong workers, will furnish a conference that our young women cannot afford to miss.

For particulars write Mr. Earl D. Miller, No. 20 N. 15th Street, Philadelphia, Penn.

Words of Encouragement from One Interested in Young Women's Work.

It was our pleasure, at the late convention, to gather items of interest concerning the work of the Young Women's Missionary Societies.

None were more interesting or full of encouragement than the one from the young women of the First church, Monmouth, Ill. This society is composed largely, if not altogether, of young women whose time is not their own, because in the employ of others. Yet we learn that all the members are faithful in attending, not only the meetings of the society, which are held in the evenings, but also the congregational mid-week prayer service. That they are liberal givers is shown by the fact that in two weeks $55 was raised. A yard of dimes was sent to the "Dime Fund" and Misses Margaret Wylie and Mary Boyd were made life members.

Plans.

During the convention the young women expressed a desire for exchange of methods in our department of the magazine. Methods for interesting meetings and legitimate plans for raising money. Who will respond to this call? All are invited to give us their best. We will begin by giving a hint adapted from

Women's Missionary Friend. We have assumed certain obligations. We should assume still greater obligations, in view of the increasing needs of the field. Someone says, "Let's get up an entertainment and raise some money." Let us think a moment. How do we get money for our own necessities? We do not go into the show business, do we? As respectable Christian people we would feel that that was neither proper nor dignified. Or if we wish to give a dear friend a remembrance, would any of us think for a moment of suggesting, we are so poor this year let us get up an entertainment and with the proceeds buy our gift. No, we would take the money from our personal allowance, or we would earn a little extra money in some way. It is our personal gift because we love her. I think the Lord appreciates the personal gift from his young women. We may receive valuable suggestions from the other people across the water. Here are some from Korea. When the native Christians built the church at Chemulpo they would not ask help from America. They were tithing Christians, many giving until they were deprived of the necessaries of life.

The Bible women were giving their services without pay. Everyone of the nine hundred members contributed something toward the building of this church. It sounds like the account of the building of Solomon's Temple. Workmen and artisans gave their time and women boarded the workmen free. When they had nothing else to tithe they tithed their time. In that way they collected six and a half years in days of work. When it came to the roof they were going to thatch it with straw. Only one man in that congregation was rich enough to have his house roofed with tile. He said, "The house of God must have as good a roof as my house." He was not able to buy the tile for the church, but he took the tile from his house and put it on the church and thatched his own with straw. The women of the new church at Kangwha told, with pride, how they carried the foundation stones and the water for the mortar on their heads, and the rafters on their shoulders. They have a material interest in this building, and they were so happy to think that they had been engaged in helping to build a temple in which they were to worship the Lord. A couple of elderly women came in bringing a bag of cash from an old country woman, an invalid, who had never attended a service, but worshipped Jesus in her home. Every week she had put by a few cash for the church, having first scoured each piece with salt, believing that anything to be presented to the Lord must be clean.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal light,
To give is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die.

—Selected.

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
280 S. Fairmount Ave., Pittsburgh Pa.

This month we desire to call the attention of Junior Leaders to a book of Mission Studies for the use of Juniors which is now in course of preparation and which the Women's Board hopes to have ready for publication by October.

The studies will cover the entire mission work of our church, both home and foreign. The book is to be divided into something over fifty short chapters, a chapter to each study. At the end of each chapter will be ten review questions. When a child has mastered the book sufficiently to be able to pass an examination on its contents, he will have a good general idea of the mission work of the church to which he belongs. There will be many illustrations and a few maps. The chapters will be written by different authors, chosen for their ability to write for children and their knowledge of the subjects with which they deal.

The Board is so anxious that all the Juniors in the Church shall have the benefit of these studies that it has decided to put the price of the book below the cost of publication—ten copies for a dollar; single copies, fifteen cents.

At a conference of Junior Leaders of Monongahela Presbyterial it was unanimously decided to adopt the book, when published, as a text book in the Junior Societies of the Presbyterial, each society to begin its use when the program for the year, then in use should end.

While the Women's Board is in fullest sympathy with the undenominational mission study courses which have proved so helpful in late years in our women's and young women's societies, it feels that the Juniors should have a thorough grounding in our own mission work, before commencing the study of other fields.

Just as in our public schools, the little ones are first taught the history and geography of their own land and not until they have thoroughly mastered these do we introduce them to the other countries and peoples of our globe, so let us drill our Juniors in the history, geography and methods of United Presbyterian Mission work before encouraging them to learn what others are doing for the evangelization of the world. Thus and thus only shall we find them thoroughly equipped when the time shall come, a few years hence, to take up the burden and responsibility of the work which is their heritage, and may they carry it on with an intelligence and enthusiasm far beyond that of their parents.

Hints on Teaching the Lesson

August. 2. A HOME THAT JESUS LOVED. Luke 10: 38-41, John 11: 5.

In preparation for this lesson, read carefully all the Bible references to the home in Bethany. Make the inmates of that home real personages to the Juniors by dwelling on their different characteristics. Show them the good qualities of Martha as well as of Mary. Impress upon them, that though the sisters were of different dispositions each loved Jesus and sought to honor Him. Take for the central thought of the lesson that Jesus loves the homes of His friends and that His friends are those who try to do His will (John 14:23). Show the Juniors that to have Jesus a guest in the home does not mean that joy and pleasure must be banished. Refer them to His presence at the wedding in Cana and at the feast at the publican's home, etc. to prove that He wants us to have our innocent pleasures. Then dwell on the advantage of having Jesus in the home in time of sor-

row and sickness and anxiety and have the children tell of the different homes into which Jesus brought comfort when He was upon earth. To make this a missionary lesson you might contrast a home in one of our foreign mission fields and a home in Christian America and get the children to see the difference which Christ's presence in the home makes.

August 9. ONE MAN WHO SAID "THANK YOU." Luke 17: 11-19.

After going over the story in detail, get the Juniors to enumerate things in which all ten lepers were alike.

1. They all were afflicted with the same disease. This drew them together. "Misery loves Company." A Jew and a Samaritan in the same company!

2. They all had the same need. It did not matter whether they were young or old, rich or poor, friendless or with a large family connection, not one of them could come within the gates of the city till they were pronounced cured of their disease.

3. They all uttered the same prayer —a prayer for healing.

4. They all received the same mercy —though doubtless some were more deserving, some were greater sufferers, though one at least was of an alien race, all received the promise of healing.

5. They were all obedient to Christ's command. It took faith and obedience to start on the journey to the priest before they were cleansed, but unlike Naaman the Syrian, they proceeded at once to do what they were told.

Next show the point of contrast—nine ungrateful, one grateful. Apply the lesson by showing that all present at this Junior meeting are afflicted with a disease, the deadly disease of sin. That all have the same need, and so on through the points of likeness. When it comes to the point of contrast impress on the children that Jesus still knows and loves the thankful ones—that He loves to have them thank Him with their lips and still more He would have them thank Him by their deeds. Thankful is, who thankful does.

The practical missionary lesson here is clearly "Since I have found the Great Physician, let me use every means in my power to send the news of His healing Power even to the ends of the earth."

August 16. THE MAN WHO WAS A GOOD NEIGHBOR. Luke 10: 29-37.

The man to whom this parable was addressed was a Jew, so Jesus makes the good neighbor a Samaritan. But the parable does not teach as it so often is made wrongly to teach, that all priests and Levites (types of ministers and professing Christians) are hard hearted and hypocritical or that all Samaritans (types of non-professing Christians) are kind hearted and unselfish. In Luke 9: 52. you may read of Samaritans who refused to receive Jesus into their village, and in Acts 4: 36 you can find the name of a Levite who sold all he possessed and gave it to the cause of Christ. The lesson for the Juniors is clearly that Jesus would have us do good to everyone with whom we come in contact, irrespective of condition, color or creed. The words, "by chance," ought to read "by coincidence." Nothing happens by chance. To make this a missionary lesson you have only to make the wounded man the picture of the unfortunate American negro or Indian or some one of those whom we are trying to minister to in foreign lands.

August 23. A BLIND MAN WHO SAW JESUS. John 9: 1-7.

This blind man is one of the Bible heroes We do not know his name, but we always remember him as the man who stuck up for Jesus in the face of the proud Pharisees and who was cast out of the synagogue for his courage. There are two kinds of blindness, the one this man suffered from before he met Jesus and the one that the Pharisees suffered from which is a far worse kind and is called spiritual blindness or blindness of the soul. Here they were in sore need of a Saviour and professing to look for a

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Messiah and yet when Jesus was in their midst, ready to save to the uttermost they would have none of Him and could not rest till they had Him condemned to die. Even before his eyes were opened the poor blind man was in a far better case than the Pharisees, for he knew what was wrong with him and was ready to cry for help when the Physician came his way.

This subject would lend itself readily to a lesson on Medical Missions. In our foreign fields, especially in Egypt, one of the most prevalent diseases is that of the eye and many a time our missionaries, like Jesus in our lesson, have first through their ministrations restored the bodily sight and then pointed out to the grateful patient the way of salvation.

August 30. JAPANESE CHILDREN (HOME AND FOREIGN MISSIONS) Mark 12: 13.

For notes on this lesson see Junior Missionary Magazine for August. Apply to Literature Department of the Women's Board, 907 Publication Building, enclosing five cents in stamps for leaflets on this subject.

Board of Directors.

The Board held two meetings in June and one in July.

June 2nd reorganization was effected and officers and secretaries elected for the year. The list of officers elected is the same as last year. Some changes were made in the department secretaries. Mrs. N. L. Wallace having declined the nomination as secretary of Young Women's Work, Mrs. J. A. Alexander was elected to fill this office.

Mrs. Caroline Porter Hill was elected as Statistical Secretary as well as Secretary of Home for Missionaries' Children and Mrs. Samuel Yourd, not feeling able to undertake the work of Railroad Secretary again, Mrs. J. D. Sands was elected.

At this meeting the division of the Thank-offering was made (see Treasurer's report, July Magazine) and Miss Ora Haft appointed as a Missionary to the Indians at Tama, Iowa. Parsonage loans were granted to Gas City, Kansas, and Emporia, Kansas.

June 16th at the request of Allegheny Presbyterial, the work among the foreign population of Allegheny was taken under the care of the Board. Mrs. N. L. Wallace presented her resignation as a member of the Board, on account of removal to Salem, Oregon. The resignation was accepted with regret.

The Treasurer reports receipts from April 15th to June 1st $15,041.50 and disbursements for same time $542.50.

Our new Foreign Missionaries under appointment and also those returning to the field this fall are to be invited to attend the Missionary Conference at New Wilmington, Pa., in August.

By the will of Miss Porterfield of Allegheny, Pa., bequests were made to the Women's General Missionary Society as follows. To Foreign Missions, $1,500; to Home Missions, $1,000; to Freedmen's Missions, $1,400 and to endowment of bed in Tanta Hospital $1,000. This bed to be known as the Porterfield bed.

It was ordered that the Treasurer's books for Thank-offering close January 1st.

Teachers were recommended for appointment to the different Freedmen's stations.

Treasurer reports July 7th that receipts for month of June amounted to $3,149.91 and disbursements $10,762.55.

The Home for Missionaries' Children will be open during the Missionary Conference and our Missionaries given entertainment there.

The foreign Secretary stated that the missionary party will sail from New York, September 24th, Cunard line. A farewell meeting for our missionaries is to be arranged for Saturday afternoon, September 20th.

Tulsa, Oklahoma, Toronto, Ohio and Altus, Oklahoma were granted parsonage loans.

Mrs. J. A. Crawford and Mrs. Mary Clokey Porter were appointed to represent the Board at the United Mission Study Conference, Chautauqua, New York and Mrs. N. W. Stevenson and Mrs. J. A. Alexander were appointed to attend the Y. P. C. U. Convention at Buffalo, N. Y.

Money sent for painting Sterling Hall was by Oakmont and not Verona Society as stated in June Magazine.

Mrs. J. D. Sands, Sec.

Treasurer's Report from April 15 to July 1, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbi Hospital	Magazine Fund	Miscellaneous	TOTAL.
Allegheny	80 00	50 00	65 00	.....	71 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	216 00
Argyle	.....	275 00	.....	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	280 00
Beaver Valley	.....	30 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30 00
Caledonia	10 00	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Chartiers	26 00	58 00	29 00	.....	14 00	1 00	.....	10 00	.....	.....	.....	25 00	.....	.....	.....	.....	.....	.....	.....	163 00
Chicago	48 00	130 00	39 00	5 00	19 00	.....	10 00	5 00	.....	.....	.....	.....	.....	.....	.....	8 00	.....	.....	.....	264 00
Colorado	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50 00
Delaware	5 00	.....	.....	5 00	5 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 00
Detroit	35 00	.....	.....	.....	.....	27 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	62 00
Frankfort	11 00	.....	15 00	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	41 00
Illinois Central	15 00	.....	.....	6 00	7 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	28 00
Indiana	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 00
Iowa Northwestern	5 00	.....	.....	5 00	5 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 00
Kansas City	.....	30 00	10 00	.....	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	43 00
Los Angeles	.....	49 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	49 00
Mansfield	.....	55 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....	.....	60 00
Monmouth	.....	7 00	21 00	.....	19 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	47 00
Monongahela	.....	.....	a 265 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	300 00	.....	.....	590 00
Muskingum	49 00	55 00	15 00	19 00	38 00	.....	19 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	195 00
New York	20 00	.....	10 00	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40 00
Oregon	40 00	148 00	29 00	.....	.....	.....	10 00	6 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	233 00
Philadelphia	5 00	70 00	10 00	.....	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	87 00
Rock Island	2 00	2 00	7 00	2 00	3 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18 00
Spokane	7 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7 00
Steubenville	65 00	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	115 00
Westmoreland	28 00	75 00	.....	.....	5 00	.....	.....	9 00	.....	.....	.....	.....	.....	.....	.....	.....	6 00	.....	.....	128 00
Wheeling	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00
Xenia	25 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00
Mr. and Mrs. G. M. Paden	.....	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50 00
Miss Jane K. Denham	.....	275 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	275 00
A Friend	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Conemaugh Y. P. C. U.	.....	114 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	114 00
A Friend	.....	500 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500 00
North Bend Congregation	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Refunded	481 78	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	486 78
Warm Springs Congregation	8 00	.....	.....	3 00	3 00	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12 00
Y. P. C. U., Apollo	.....	52 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	52 00
Interest and rent	25 00	8 78	.....	.....	.....	.....	.....	.....	.....	58 85	.....	.....	.....	58 17	.....	.....	.....	.....	.....	145 80
Rev. John A. Shaw	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	.....	.....	.....	.....	.....	.....	.....	25 00
Clara Plummer	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00
Items of cents	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 24	.....	.....	.....	.....	.....	2 24
Annuity Bequest	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500 00	500 00
Miss Mary A. Watson (deceas'd)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	300 00	300 00
Offering at annual convention	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	87 75	.....	.....	.....	.....	.....	87 75
Local Executive Committee	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50 00	.....	.....	.....	.....	.....	50 00
Semi-Centennial	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	447 00	447 00
Bellingham, Wash.	.....	.....	.....	.....	.....	.....	.....	.....	110 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	110 00
Elmwood Cong., Des Moines	.....	.....	.....	.....	.....	.....	.....	.....	97 12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	97 12

Lincoln, Neb									88 88											88 88
Grand Ave. Church, Portland, Or									111 88											111 88
1st Indianapolis									41 68											41 68
13th Pittsburg									86 00											86 00
Latrobe Pa									188 75											188 75
2nd Tacoma									88 85											88 85
3d Spokane									68 85											68 85
Springfield, Mo									28 00											28 00
Winterset, Iowa									33 80											33 80
5th Chicago,									88 80											88 80
Torrington, Wyo									41 61											41 61
Hutchinson, Kan									47 18											47 18
Brinton Ave., N. Braddock									55 50											55 50
Arkansas City									19 00											19 00
Pitcairn, Pa									30 00											30 00
Ewing, Neb									20 44											20 44
Gladden, Pa									87 46											87 46
West Allis, Wis									49 95											49 95
Stuttgart, Ark									186 25											186 25
Golden, Ill									360 75											360 75
Saxman, Kan									33 30											33 30
DuBois, Pa									129 83											129 83
Everett, Wash									50 00											50 00
2nd Providence													136 00							136 00
12th Allegheny													100 00							100 00
Grinnell, Iowa													50 00							50 00
Prairie, Ala					17 00															17 00
Birmingham, Ala					1 00															1 00
Total	997 78	2333 78	530 00	50 00	222 00	88 00	54 00	40 00	1838 33	58 85		50 00	286 00	203 16		33 00	306 00		1247 00	8382 40

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Life Member: Mrs. John A. Shaw.

MRS. J. B. HILL, TREAS.,
5630 Bartlett St., Pittsburg, Pa.

For Christ's Sake.

He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair--the world's great Light--
That, gazing up, the lamp between,
The hand that held it scarce was seen.

He held the pitcher. stooping low
To lips of little ones below;
Then raised it to the weary saint;
And bade him drink, when sick and faint.
They drank --the pitcher thus between.
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—Come!
Lay down the pitcher and the lamp;
Lay down the trumpet—leave the camp."
These weary hands will then be seen
Clasped in those pierced ones naught between.

—*Selected.*

PUNDATI RAMABAI,
Mother of India's Widows and Her Daughter, Manorambai, of Mukti.